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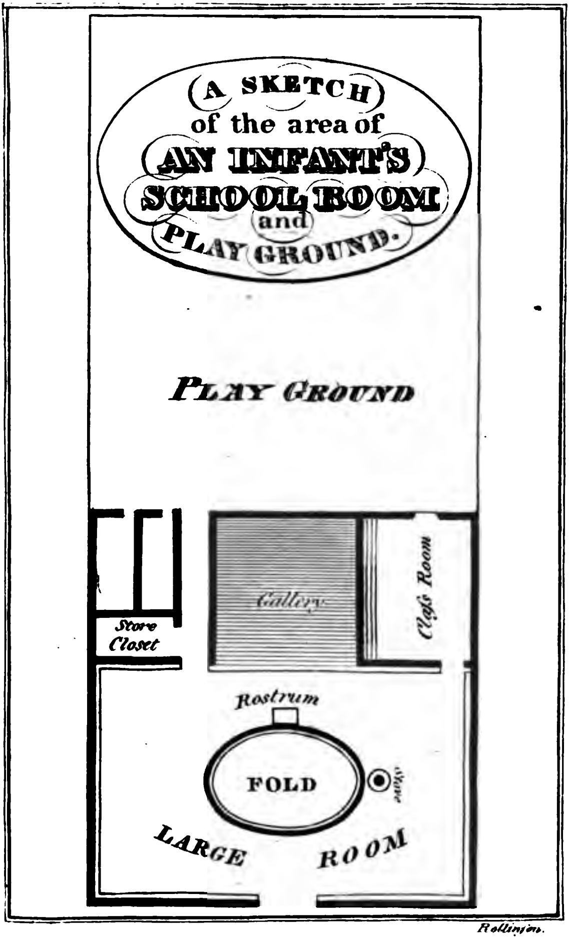

A SKETCH of the area of AN INFANT'S SCHOOL ROOM and PLAY GROUND.

Rollinson.

A
MANUAL OF INSTRUCTION
FOR
INFANTS' SCHOOLS;

WITH AN ENGRAVED SKETCH OF THE AREA OF AN INFANTS'
SCHOOL ROOM AND PLAY GROUND,—OF THE ABACUS,
OF A SCHEME OF INSTRUCTION, AND THE
TABLES OF NUMBERS.

BY WILLIAM WILSON, B. D.
VICAR OF WALTHAMSTOW.

ADAPTED FOR
INFANTS' SCHOOLS IN THE UNITED STATES,
BY H. Wm. EDWARDS.

STEREOTYPED BY WILLIAM HAGAR, & CO.

NEW-YORK:
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108 BROADWAY.

1830.

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L. S.

BE IT REMEMBERED, That on the 18th day of June, A. D. 1830, in the 54th year of the Independence of the United States of America, G. & C. & H. Carvill, of the said District, have deposited in this office, the title of a Book, the right whereof they claim as Proprietors, in the words following, to wit:

"A Manual of Instruction for Infants' Schools; with an engraved sketch of the area of an Infants' School room and play ground,—of the abacus, of a Scheme of instruction and the tables of numbers. By William Wilson, B. D. Vicar of Walthamstow. Adapted for Infants' Schools in the United States, by H. Wm. Edwards."

In conformity to the Act of Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. J. BETTS,

Clerk of the Southern District of New-York.

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ADVERTISEMENT.

The following pages, which proceed from the pen of an English divine, eminent for his piety and for his zeal in the cause of Infant Education, need little introductory remark. Developing a system, which, under the fostering care of philanthropy, and the cheering influence of benevolent intention, has been productive of the happiest effects, wherever introduced; it is believed, that, such as entertain a desire to qualify themselves for the interesting task of extending the benefits of Infant Education, over the wide field that still lies fallow, will find this work a valuable acquisition; and that even those already engaged in the laudable pursuit, may derive from it the means of giving increased utility to their labours.

In preparing this Manual for the American press, such alterations and additions have been made, as its adaptation to circumstances here required.

H. WM. EDWARDS.

Brooklyn, *June* 1*st*, 1830.

PREFACE.

THE following Treatise is, as it professes to be, a Manual of Instruction for Infants' Schools. The reader, however, is requested to bear in mind, that a treatise of this character must involve many of the peculiarities which necessarily belong to an establishment, proposing to itself the instruction of infants, from the first dawn of reason, and that it does not contain a course of instruction, which the teacher may adopt without further anxiety of mind.

Concerning the lessons which are placed before the reader in the following Manual, it is necessary to remark, that they are not to be regarded as forming distinct subjects of instruction, but as, severally, integral parts of a system. The Manual contains, in separate systems, the mode of arranging an Infants' School; the mode of teaching the Art of Reading; the mode of Teaching the Art of Arithmetic; the mode of Teaching the Art of Writing; and, in the last place, a course of Oral Instruction. The lessons may, perhaps, appear unimportant, when individually considered; but if any one is omitted in its place and order, the omission will be found to have destroyed the unity of the system to which it belonged.

Considerable benefit is likely to arise from a plan of this nature. Although an individual lesson may not be omitted in the midst of a course, the teacher may use his own discretion as to the point at which he shall stop in his instructions; and if the children will not then have made all the progress of which the system is capable, they will still have, thus far, advanced towards the knowledge which it is proposed eventually to communicate to them. In arithmetic, for instance, not here to mention other points, instruction may terminate at any one of the following acquirements:—the first, second, or third tables of numbers; mental calculation of numbers; arithmetic on the large slate, the teacher writing the figures; or mental arithmetic.

It is frequently asked, whether it is not desirable to conduct an Infants' School with a mistress alone. The foregoing remarks will assist us in obtaining an answer to this question. It will appear from the Manual now submitted to the reader, that the system of instruction is divided into three parts, to each of which a place in the establishment is appropriated. Each of these divisions, it will be seen, contains within itself a distinct part of the course of instruction; and, in its order, may be preserved or omitted, without affecting that which precedes. The instruction for instance, which is peculiar to the large room, may be pursued alone, and that of the gallery and of the class-room altogether omitted. Or the instruction of the gallery may be added to that of the large room, omitting only that of the class-room. In either of the above instances the instruction pursued will be perfect as far as it proceeds, although it will not communicate to the children every thing which the plan recommended in the following Manual purposes to teach. Now, with the omission of the class-room and gallery, one individual may, perhaps effectually, conduct an Infants' School. If she have a young person to assist her, she may be able to conduct the business of the gallery also. But in neither instance, would I recommend that the appendage of a class-room should be altogether dispensed with, as, although it cannot be considered as holding a place in the system, which, under these circumstances, must be pursued, it may yet be occasionally used by the appointed visitors of the school, for the examination of separate classes in their individual proficiency.

It is necessary here to add, that the following Manual contemplates, not what may be possible in the generality of schools, but what is desirable under the most favourable circumstances which may offer themselves. It was more immediately composed with a view to the further education which most children receive when they quit the Infant's establishment, and in the supposition that the children are received into the school, as early as two years of age, and continue there till they are eight. This may sufficiently account for the wide range which may seem to have been given to the subjects of instruction, here brought under the notice of the reader.

I shall conclude this Preface with one word to the persons for whose use the Manual is more particularly drawn up. A Manual is not intended for the use of the children, but of the Instructer. This must necessarily be the case in an especial manner in reference to Schools for Infants. If then it is intended that in the management of your school, you should follow the plan laid down in the treatise which is now placed in your hand, permit me earnestly to recommend you to make yourself thoroughly acquainted with the whole of each division of it, before you attempt to teach the children any part of it. It will be easy to them in proportion as you understand it yourself. They have only to learn its several parts as you may direct them; the connexion of those parts will be present with your mind. It will be sufficient if you are the only person of the establishment who is able to regard the system as a whole.

And whatever be the particular circumstances of your School; whether, that is, you are the sole teacher in it, or are associated with another; whether the whole of the following plan is pursued, or it is adopted only to a certain point, let me further recommend you, to commence every part of the scheme at its earliest step, and to lead your school slowly through each, in its order, until the whole has been learned. Your progress will be more sure by this gradual-method than by urging any of your children beyond their actual acquirements; and though you may at first make a less display of improvement, a short time only will be necessary to produce the most cheering results of your persevering labours.

And permit me to add, that as the moral education, which is the chief object of this Manual, is grounded on the principles of the Bible, you cannot enter effectually into the spirit of it without having made yourself well acquainted with that sacred book. A Teacher of an Infants' School should be a constant student of the Scriptures. He is to be the fountain of knowledge and right feeling to the children under his care, and the Bible must be the source from which he himself derives the stores which he communicates to them.

In the management of an Infants' School, you have before you a work which, though laborious in no common degree, brings abundantly its own reward with it. In the midst perhaps of many discouragements, you will meet with every thing to stimulate your diligence, as well as to urge you to earnest prayer to God for his assistance. The affections of the children will soon begin to move in unison with your feelings, and they will in a thousand ways, manifest their sense of your kindness to them. The grateful parents will thankfully concur in the measures which you are pursuing for the welfare of their little infants ; and in many instances which will fall under your own notice, the moral and religious improvement of your little charge will sufficiently encourage you to believe, that the course which you are pursuing is not without the favourable notice of Him, from whom every spiritual as well as every natural blessing descends. But willingly bear in mind, that, more than of all other instructers of the young, the result of your labours must in the ordinary course of things be deferred. You cultivate the mind in the spring time of life ; others are to gather in the harvest. It is the language of heavenly wisdom which thus addresses you. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

A MANUAL, &c.

CHAPTER I.

INTRODUCTORY ADVICE TO TEACHERS OF INFANTS' SCHOOLS.

I PROPOSE to begin the following Manual with some advice to the Instructors of Infants' Schools, on the commencement of their labours in such an institution, which I shall divide under three principal topics:

I. THE TEACHER.
II. THE SCHOOL ROOM.
III. THE SCHOOL.

I. THE TEACHER.

SELF-GOVERNMENT is the first and most important requisite in those who have the management of an Infants' School. Your object as a teacher in an Infants' School, is to correct the passions, to form the habits, and to unfold and instruct the minds of the children under your care; and, the peculiar system of these schools regards you, as yourself the fountain of knowledge and feeling to them. You must model and form their minds by the communication of the thoughts of your own mind; the feelings of your heart must, in their manifestation, stimulate and mould the feelings of their hearts; and your lips must be the organs of affection and truth to them.

Exercise then a constant control over your own natural dispositions. Give free and cheerful scope to your better feelings, in such a manner as to fix the attention of the children on them. You will be called especially to the cultivation of the following dispositions, amongst others, in yourself:—patience, affection, cheerfulness, quickness of observation, simplicity of mind and manner; a love of order and cleanliness; and, above all, a lively personal influence from the gracious principles and obligations of our holy religion.

Be well and accurately instructed yourself in every subject in which you have to instruct the children; and for this purpose, let it be your constant business to inform your mind in whatever may throw light upon your duties. You must never attempt to teach an infant what you do not thoroughly understand yourself.

Obtain, and be at all times endeavouring to improve the habits of speaking in very simple, and even child-like language. You may cover a great deal of ignorance under hard terms, but you will never convey instruction to the minds of infants, if you do not use words which they clearly understand.

* * *

II. THE SCHOOL-ROOM.

Much care is necessary on the first opening of an Infants' School, in reference to the room. Light, every facility of ventilation, cleanliness, and the orderly arrangement of all its parts, should have entered into the plans of those who prepared the necessary building. On the last of these points, there will be occasion hereafter to make some further remarks.

In the first instance, it is desirable to place before the children as few of the novelties of the system as possible. They should see around them every thing that is calculated to promote comfort and health, and cheerfulness; but nothing to withdraw their attention from the teacher. The instruments of instruction should be gradually introduced, and may thus be occasionally of use to excite renewed attention in the school. This remark refers solely to the first opening of the school, when the whole body of the children is unprepared for instruction. The difficulty is chiefly confined to this period of your duties. A habit once introduced generally into the school, need never be lost; for children brought into a school which has been already arranged, will fall easily into their modes, and, through a natural love of imitation, almost instinctively learn with them.

On the subject of ventilation, I would further remark, that the windows should be so constructed, as to be opened without conveying a draught of air on the children. If this has been done, you must bear in mind that it is of the utmost importance at all times to admit as much air as possible into the room. You cannot be yourself a judge of the immediate necessity of this: living much in the room, you are not aware of the change which quickly takes place in the atmosphere, when it is crowded with infants. Sufficiency of air is necessary both to the health and the spirits, and therefore, the whole success of your establishment.

III. THE SCHOOL.

In opening an Infants' School, there are five objects which it must be your first purpose to promote among the children; these are Order, Attention, Obedience, Instruction, and Amusement; and it is especially important, that you should constantly bear this division of the objects before you in your mind; as, in the proposed education of infants, you will have seriously misconceived the system of the school which you are about to manage, if you think that the children are acquiring no benefit except they are engaged in reading, or arithmetic, or writing, or in committing something to memory. In an Infants' School, lessons of order, and attention, and obedience, and even of amusement, must by no means be omitted.

I. Order.

The subject of order, in an Infants' School, may be considered under the following divisions.

1. *Order of Place.*

The first thing which you will have to do on opening an Infants' School will be properly to arrange the children. If your School is constructed on the most approved plan besides the gallery and the class-room, in the former of which (the gallery) the children are occasionally assembled for the purpose of examination and conversational instruction; and in the latter of which (the class-room) separate classes are taken for the acquirement of the higher branches of that knowledge, which is communicated in an Infants' School, and for instruction of a more individual character; besides these, for the ordinary purposes of the establishment, the large room is surrounded by seats fixed against the walls, divided into compartments, each ten feet in length, which will afford room for ten children; and a sufficient space, surrounded by light railing, is divided off for a fold, which has also seats not divided into compartments.

Begin your business by placing all the infants who are ignorant of their letters, which will generally amount to nearly *one-third* of the School, in the fold.

Next, proceed to divide the boys from the girls, and place one party on one side of the room, and the other on the other side.

When this is done, it may be well to arrange the larger children, severally of the boys and girls, towards one end of the room, in their seats, and the smaller towards the other end.

Afterwards, spend some time in endeavouring to find out the different measures of acquirement in the children, and place them accordingly. You will thus have arranged your whole school in classes containing ten children in each, and will be able hereafter to select from them such as may assist you as monitors when the operations of your school are commenced.

Now, monitors are of three sorts: monitors of classes, monitors of the school, and monitors of the fold.

1. *Monitors of Classes.*

These are placed before the classes, to lead them in their lessons, and to observe their diligence. All which is necessary in a monitor of a class, is that he should be well acquainted with that in which he is to lead his particular class. The number of these monitors must be equal to the number of classes in the school.

2. *Monitors of the School.*

These are occasionally selected from any part of the school, and preserve their character of monitors only whilst they lead the whole school in a lesson, from the rostrum.

3. *Monitors of the Fold.*

The monitor of the fold, is a child who is placed in the fold to superintend the little infants assembled there, to preserve order and cleanliness among them, and to teach them the letters, and other simple lessons which they may be able to acquire.

The monitors of the classes should be always boys to superintend the boys' classes, and girls to be over the girls.

The monitors of the school should be always selected from among the boys.

The monitor of the fold should be a girl. It is desirable that she should be older than the little children generally found in an Infant's School; and the trouble, and sometimes small additional expence, which the finding of such an assistant has caused, has been with some persons, one amongst other objections, to the existence of this department in the school. It is, however, thought to be an essential part of it.

Hitherto, the arrangements have been made only for the preservation of the order of place, *whilst the children are seated.* The smallest infants, who are least inclined to remain in the same spot when *the school is standing*, which for change and variety, must frequently be the case, are inclosed in the fold, and may there be suffered occasionally to move about, without interfering with the general order of the school. To preserve this order among the other children in the large room a black line should be painted on the floor, about 14 inches forward, in front of the whole length of the seats, against which the children may be taught always to place their feet when *standing* in their classes, and thus to preserve the line of orderly arrangement without any frequent direction from the teacher.

2. *Order of Lessons.*

It will be necessary that you should be early informed what it is proposed to teach in the school which you have to manage.

When this has been settled, it will aid your arrangement to remark, that in an Infants' School, instruction does not proceed in the same manner as in other schools. It is here a principal object to avoid the sense of weariness, or the feeling of disgust in the attainment of knowledge, and therefore *it is never proposed to teach a lesson within a certain period of time.* A lesson is learned by frequent repetitions at different, and perhaps sometimes distant intervals. The object in reference to all lessons which are to be learned by heart, is to occupy a certain time in saying over the measured portions. It will be found, however, that, by this method, the lesson itself will in fact be acquired in far less time than might be expected.

Let every lesson, then, be divided into parts, of length sufficient, either by once saying over, or by five or six repetitions, to occupy not more than from ten to fifteen minutes.

Lessons which proceed immediately from the master, such as Examination or Oral Instruction, may, of course, be regulated by the time which he may choose to allot to them.

3. *Order of Time.*

Having arranged the children in your school, and fixed and divided the lessons which it is proposed to teach, the next business will be to divide, in a scheme drawn up for that purpose, (see Note A.) the hours of school for every day in the week, into *quarters of an hour.*

When this has been done, it will occupy some time and thought to appropriate to every quarter of an hour on your scheme its suitable lesson, so that each lesson may recur three or four times in a week, but not so near together as to destroy variety.

No quarter of an hour through the week should be unappropriated, and the scheme should be suspended on the wall in some conspicuous part of the room, that by the aid of one of the older monitors the children may always know what is the next lesson, and the order of the school may proceed without frequent directions from the master.

Nothing can be worse in an Infant's School, than that the mind of the teacher should be constantly perplexed with the enquiry, "What shall be done next?" or that the children should obtain the habit of thinking that the business of the school is conducted without purpose and order.

4. *Order of Method.*

A chief part of order in the system of an Infants' School is unity of action and manner. It proposes to teach a great number of children at once. All, then, must learn to speak at once, and with sufficient distinctness, so that by a master of lively discernment, negligence and idleness may be immediately discovered.

If the lesson can be reduced to verse of sufficient simplicity, then this object is attained in great measure by the whole school singing it together.*

But it will be still better secured, if, whether in verse or prose, the lesson be said in measured time to the beat of the hand or the foot, or to any other movement of the body, after the example of the monitor or the master of the school—all the school beating time, or making the movement together.

N. B. On the subject of ORDER, it may be generally remarked, that in an Infants' School *silence* is not necessary to its attainment. *There may be order without silence.* The mode of instruction, indeed, requires frequent excitement among the children; and moreover, the best energies of nature would be destroyed, and an early dislike to the acquirement of knowledge and good habits induced, if even a noisy cheerfulness were suppressed in a school of this character. Order here implies only a power of obtaining absolute silence, and even quiescence, whenever it may be required.

II. ATTENTION.

One of the earliest, and apparently the greatest difficulty, on opening an Infants' School, is to obtain the united and individual ATTENTION of the children. On this subject I offer the following advice. Let it be one of the first objects which you propose to yourself, to establish *a system of signs* in your school. For this purpose, the following articles are used: a tambourine, a bell, and a common whistle.† With these you may soon teach the children the meaning of any signs which you think right to use. For instance, they may be taught to sing or say their lesson to the measured beat of the tambourine: when the bell rings, they may soon know that silence is required; when the whistle is used, that all eyes are to be turned to the teacher; when he claps his hands, that they are to rise all together from their seats. This system of signs may be increased to an indefinite extent: it should be established with caution, and observed on the part of the master with the greatest accuracy.

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* In *private* Infants' Schools, it may be found advisable to have less frequent recourse to singing than is recommended in this work.

† To these may be added a light staff of pine, painted black, four feet in length, by the varied movements of which, and by sounding it on the floor, the children may be guided in their evolutions in marching, rising,

There are three objects to which it is necessary that you should be able to command the attention of the children.

1. *To the Teacher.*

It is evident that, in addition to any general means which you may use for awakening the notice of the whole school to yourself, there are others of a personal nature which the communion of your own kind affections with the hearts of the infants can alone suggest. Your unceasing object will be, to incline every individual child to have an affectionate regard for you. This will give a spell to the accents of your voice over the whole school. They will attend to you because they love you.

In the hands of such a person, a system of signs will be universally effectual; but the remarks which have been made will suggest those which follow.

Whilst you are engaged in the large room, you must yourself never appear to be negligent or inattentive to the children, and then they will not be inattentive to you.

Occasionally walk from class to class, affectionately

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sitting, &c. With this, the use of the tambourine may be dispensed with, although it is believed that the introduction of the latter will be found serviceable.

addressing the children, or encouraging them in their duties.

And occasionally take your stand on some elevated spot, and there let the children know that your eye is wandering over the whole company, and observing by turns every individual amongst them.

2. *To the Monitor.*

Much of the actual instruction of the school is necessarily entrusted, it has been already remarked, to a monitor, who is selected from any division of the little company, and placed for this purpose in the rostrum, and who, in fact, performs the part of the *voice of the teacher*, whilst he is engaged himself in other departments of his business.

All then which can be done to fix the attention of the school upon this monitor, is effected by entrusting him with the tambourine, or any other instrument which is used in the system of signs; and, as the children know that the master is always present, the signs in one instance will be obeyed in the same manner as in the other.

And, moreover, as the lessons are said or sung to some measured movement of the body, the monitor who guides this movement, may fix attention on himself by frequently changing his manner of leading the lesson.

3. *To the Lessons.*

Many of the hints on attention already given will equally apply to this point. Attention to the teacher or the monitor will generally involve attention also to the lessons which are taught by them.

This will not, however, be at all times the case. The teacher will sometimes observe that the attention of *the whole school* is lost. Let him, under these circumstances, in the first place, begin to sing or play some lively tune well known by the children. All of them will soon unite with him, and from the end of the singing he may generally proceed again with the desired lesson.

If this fail, he may next entirely change the lesson for another more pleasant to the children.

Or, he may suddenly form the whole school into order, and by marching them round the place of their several classes, or round the school, awaken their attention.

Or he may command absolute silence, and by this means confirm an excellent habit, though for the present he cannot convey knowledge.

2. At other times, the teacher will observe a *single class* negligent, whilst the rest are attentive to their duties. He may then awaken attention by taking his stand before the class. His eye will generally be sufficiently influential for his purpose; or, as this is in fact a system of imitation, he will certainly promote the diligence of his little pupils, if he begin himself to take part in the lesson, and to go through it before them.

3. It sometimes indeed happens, that *individual children* are naturally of an indolent and inattentive cast of mind, and quite beyond the reach of these general means. The teacher must here observe generally the character and habits of the child, and what he cannot effect at once, he must propose to do after the lapse of time. He must gain the affections of the child to himself. But this is not all: he must observe him at his play, as well as when at his lessons; and by encouraging him to general activity, and promoting a good tone of bodily health, he will, after a short time, see the reward of his diligent care in the increased attentiveness of his little pupil.

III. OBEDIENCE.

The subject of obedience is one of considerable importance in the first opening of an Infant's School. In reference to the whole body of the children, it has a near connexion with the subjects of the previous remarks. Obedience here is involved in attention and order. It must however never be forgotten, that it is the purpose of the system of Infants' Schools to correct evil dispositions, which are to be found in every individual child, as well as to encourage those which are good. How then are we to meet the resistance which will not unfrequently be offered to the will of the teacher, and to correct the disturbed passions which must be expected to arise?

Endeavour then, above all things, to create the HABIT OF OBEDIENCE in the children, and do not rely upon the occasional exercise of your authority.

Avoid all passion when you are punishing a child.

Use the mildest punishment possible to effect your purpose.

Never strike a child, or if it should ever appear to be absolutely necessary to deviate from this law, let it be done after due deliberation, by the advice of the managers of the school. A master utterly puts off the peculiar character of a superintendent of an Infants' School, when he holds a stick in his hand to exact obedience from the children. He then endeavours to rule by fear, instead of affection and love.

For the general purposes of obedience, the signs which have been mentioned will be the most effectual means; but never let it be forgot, that if these signs are to be of any use to you, exact obedience must at all times be required to them. Let there be frequent lessons of signs, in order that they may be never forgotten by the children. If *you* are negligent of these, *the children* will soon cease to respect them.

And when the system of signs has been once established, then make constant use of them. Let your voice be heard as seldom as possible in command, lest if they should hear too frequently its harsher tones, the children should cease to believe the language of affection, which at other times it addresses to them.

IV. INSTRUCTION.

It follows in the next place, that some observations should be made on the SUBJECTS, and the MANNER of instruction in an Infants' School, which will require very particular attention of the teacher.

1. It may be remarked then, generally, that the *subjects* to be taught in an Infants' School are exclusively those of an elementary character, all of which must have reference to future instruction in other schools. AN INFANTS' SCHOOL IS IN FACT A PREPARATORY SCHOOL. Nothing can be more erroneous than the idea of introducing into these schools every subject which may happen to have fallen under the notice of the teacher. The knowledge here attempted to be conveyed must not only be of a preparatory kind, but exactly suited to the proposed future instruction. It is in vain to occupy the time in conveying that knowledge which can neither exercise a present influence on the feelings and habits of the infants, nor be of use in hereafter furthering the progress of instruction.

But after the subjects of instruction have been rightly selected, some considerable difficulty will yet remain in arranging them for an Infants' School. You must bear in mind, that the elements alone of knowledge are here to be taught. And when these have been drawn out, if the acquirement of knowledge may be still further subdivided, this must be done until we have arrived at the most simple effort of mind in learning. An infant is capable of little more than this; and if he were capable of it as an individual, it would be impossible by any other steps to convey instruction to a hundred or more at once.

Permit me to anticipate what will hereafter be more particularly described by giving one or two examples of what is here proposed.

The order of instruction in teaching the art of reading is from letters first to the easier syllables; from these to the more difficult; and afterwards to words and sentences. For Infants' Schools, however, we may lay out our plan with steps yet more gradual. In letters, for instance, there are *sounds* and *forms* which are the signs of sounds. Let then the sounds of letters be learned before the forms which are their signs. Again, in syllables there are the combination of sounds and the combination of letters to represent them. Again, then, let the children learn to spell before they learn to read spelling. Moreaver, words may be divided into those which very frequently recur in every book of the English language, and those which are only occasionally to be met with. Let the children then first learn to spell, and then to read the most common words before those of more seldom occurrence.

In arithmetic too, figures are the signs of numbers; and things, whatever be their nature, are the subjects about which all calculations of the mind are conversant. Let the children, then, learn first to count, then let the numbers be placed before them in balls or any other articles; then let them read the figures which are the signs of numbers; afterwards they may do sums, the teacher writing the figures; then let them learn to write figures, and last of all to do sums themselves on slates.

(For a further illustration of these remarks in their application to Infants' Schools, see Note B.)

It is evident, however, that the above observations have respect to every part of the instruction of such a school, as well as to reading, writing, and arithmetic. It must be the particular object of the teacher to acquire a habit of simplifying all knowledge which he may wish to communicate. He must bear constantly in mind that it is his duty to instruct, and not to puzzle or surprise the little company before him.

2. After the arrangement of the subjects of instruction, your next attention must be directed to the *manner* in which these subjects of knowledge shall be conveyed to your school. This must take place either through monitors, or by your own lips.

1. *Monitors.*

Generally speaking, you may teach by monitors all which is to be learned by heart; and indeed every thing which requires only a simple effort of the mind to attain. These are, for example, besides some others, letters, syllables, spelling, the reading of syllables and easy words, counting, tables and figures.

2. *The Teacher.*

Whatsoever requires any exercise of the mind;—all conversational instruction on the subjects of Scripture; on the truths, and principles, and practice of our blessed religion; on natural history; all examination which is more than verbal; all reading beyond bare words, when the mind begins to be occupied, must be conducted personally by yourself.

In commencing the business of your school, it will not be desirable to introduce at once all the subjects in which you propose to instruct the children. Begin with those which are most simple. It will indeed be best to spend some time in counting or practising signs, or in marching the children in order; or each class may separately count, or make movements in imitation of its monitor. You will thus have an opportunity for revising again the selection which you have made of monitors for your school. The harsh or tyrannical must be immediately placed again in the class. A monitor must exercise no personal authority; he is the *example* of his class, and in cases of difficulty, must appeal to the teacher for aid.

Do not imagine that any time has been lost, if little instruction has been conveyed for the first three or four weeks. Very much has been done, if you have made some progress in order, attention, and obedience.

I add no more in this place, because the modes and subjects of instruction will occupy the principal part of the manual to which the attention of the reader is shortly to be invited.

V. AMUSEMENT.

Amusement is mentioned last in the conduct of the school, not because it is of the least importance, but because it is intimately interwoven in all other parts of the system, which is eminently a system of *instruction by amusement.* Its design is to be pleasurable to infants at every step. For this purpose, the lessons are formed into verse; they are said to measured time, accompanied by clapping of the hands; they are never acquired within a prescribed time; and the periods of learning are short, and frequently changed. There is something wrong in an

Infants' School, if every countenance within its walls is not cheerful.

And, in order more effectually to produce this end, the hours of every period of assembling, should be broken by half an hour of play, in the ground attached to the school, which should be furnished with some simple means of social amusement to the children, such as foot-balls, hoops, a suspension swing, and a long rope.

It is desirable, however, that even here the purposes of education should not be lost sight of; and therefore, when it may be possible, without entering to any length into the system, some of the gymnastic exercises may be introduced with the best effect. Whatever tends to invigorate the body and improve the health, will produce a good result on the general business of instruction in the school.

And, in conclusion, let the master never forget, that if he wishes effectually to engage the affections of the children, and to fix their attention upon him in the school, he must condescend to be a child amongst them in the hours of their relaxation, and take a part with them in their play.

CHAPTER II.

A THREEFOLD ARRANGEMENT, ACCORDING TO WHICH KNOWLEDGE IS COMMUNICATED IN AN INFANTS' SCHOOL.

In order that the reader may more clearly understand the nature of the lessons which I shall presently describe, it is necessary, in the first place, to direct his attention to the three principal divisions of the school-room, and the purposes to which they are severally appropriated.

The divisions are: The Large Room, The Gallery, and The Class Room; all of which are necessary to the complete efficiency of the system pursued in Infants' Schools.

In The Large Room, the children are assembled, in separate classes of ten in each, on seats against the walls, with a monitor placed in front of each class.

In The Gallery, the children are occasionally arranged in successive rows, in such a manner as to place them in one mass immediately under the eye of the master.

In The Class Room, the classes retire separately with one of the teachers of the school.

In The Large Room, the system pursued is that of mutual instruction, although in its mode very different from that of other schools. With the exception, indeed, of one lesson, the monitors of the classes actually communicate no instruction to the children under their immediate care. They act rather as moderators; preserving order, awakening attention, setting an example, and leading them by repeating aloud, after the monitor of the school in the rostrum, the lesson which is being learned. In the large room, all the school form, in fact, one large class, arranged under monitors in different divisions, and learning together from the monitor of the school. Here then, with the one exception which has been made, the children only *learn by heart those things which require a simple effort of the mind to attain.* In the large room the very first elements of knowledge are communicated, and the foundation is laid of that which is to be carried forward in the other divisions of the establishment.

In THE GALLERY, the monitors are altogether dispensed with, and the whole school, or any number of them which the teacher himself may propose either to examine or instruct, are assembled together under his immediate care. The subject of instruction when the children are here assembled, may in some instances be beyond the comprehension of the smallest infants, who, by their want of interest and attention, might disturb the order of the whole. It will under such circumstances be desirable to separate these from the rest, and put them, for the time, under a course of suitable instruction in the class room, or, to keep them in silence at some distant part of the large room. By this latter mode they will be brought soon habitually to feel that, when a lesson is to be given in the gallery, there must be silence, and order, and attention. In the gallery, the minds of the children are called into action: they are taught to think and to understand.

Whatever, indeed, is to be learned by heart, with the purpose of infusing ideas, and fixing habits of thought, such as texts of scripture and hymns, may be here taught, and at the same time explained by the teacher.

Here also a course of examination is daily practised, in that which may have been learned in the large room. The teacher endeavours to explain and illustrate to the children what has been there communicated to them, and in some measure to combine and to follow out those subjects of which they there attained the elements.

And whilst the children are in the gallery, the teacher pursues a course of oral instruction in various subjects, hereafter to be mentioned, suitable to their capacities, and calculated to promote that improvement of their minds, which is the great object of these institutions.

In The Class Room, the preparatory instruction of the large room and the gallery is brought to bear on the higher departments of infant knowledge, bordering on that afterwards to be attended to in higher schools. The subjects are no longer purely elementary; nor is the instruction given to any considerable number of the children together. Here the classes are separately brought under the care of the teacher, and in turn every individual child is examined, his acquirements are discovered, his indolence is reproved, his faults are corrected, and the place which he is to hold in the school is ascertained.

In order to the fulfilment of all the purposes of an Infants' School, it is absolutely necessary that there should be a class room attached to it, and that it should be in almost constant use. In the large room, there must, in the nature of things, be frequently a considerable noise. Here all is silent. In the large room the instruction must be addressed generally to the whole school. Here at most single classes, and, in their turn, all the individuals of the school are taught. In the large room, the subjects of instruction must necessarily be elemental. Here they are applied to the purposes of the increase of knowledge. In the large room the influence of the teacher is universal. Here it is personal. In the large room advice is given to the children assembled together. Here the character of each is brought under review. In the large room an estimate may be formed of the general effect of the system on a multitude of infants. In the class room the progress of every child is ascertained,—the benefit he has already received, the deficiencies which remain to be corrected, and the excellencies to be improved.

It will have sufficiently appeared, from the foregoing statement, that the business of the large room and the gallery must occupy the whole time and energies of one teacher of the school, and that the management of instruction in the class room occupies a place altogether distinct from that of the other parts of the establishment. I will take this opportunity for remarking, that it is necessary to have two teachers in every Infants' School, where it is proposed to pursue the system beyond those subjects which are purely elemental, and to promote the real and substantial benefit of every child which may be admitted into it. It will be obvious too, I think, that the two teachers should be a husband and wife. It is the aim in these establishments, to assimilate education as much as possible to that of one large family; to awaken and encourage all the kindly feelings of brotherhood among the children themselves, and to teach them subjection and obedience to their instructors, not as to a school-master and mistress, but as to those who, for the time, hold the place of affectionate parents. Now education in the order of Divine Providence, is conducted under the superintendence of both a father and a mother. The authority and personal command of the one is as necessary to the regulation of the passions and the formation of the habits of an infant family, as the overflowing affection of the other. If this state of things be requisite in a circle of five or ten children, it seems to be far more so where, as in an Infants' School, the number is very considerably increased.

The presence of the master is especially desirable in the course of instruction pursued in the large room and the gallery. The feeling there exhibited by the children is of a more tumultuous kind, and requires the presence of one who can mingle in the tones of affection something of a more commanding character than would be requisite when an individual was addressed. In the class room, the milder affections of the mistress may be expended on the personal instruction of the infants. The attainment of knowledge may be made pleasurable by being associated with ideas of kindness and love, and whilst, by a judicious selection of subjects of instruction, she calls into action the intellectual powers of the infants, she may thus regulate the movements of the best feelings of their heart, and lay the foundation of their future character in all which is suitable to the station of life which they are likely to fill, and all which is consistent with the blessed religion which they profess.

CHAPTER III.

THE ART OF READING.

The subject of this chapter will more clearly present itself to the reader if he will bear in mind the peculiar circumstances under which the art of reading is taught in an Infants' School. It is not there attempted to communicate that art, as in a family, or in most other schools, to one or two children under the immediate and personal care of the teacher, but to a company of from fifty to a hundred or more at once. Now one of the difficulties which, under any ordinary circumstances, attends the attainment of this art, arises from the attempt which is commonly made to teach, at one effort, both a sound and the form which is used as its sign. The child is required to learn at once the sound of a letter or of a word, and the form of that which represents either the one or the other. He is thus called to give a twofold attention. His eye is to receive the impression of an arbitrary form, whilst his ear discriminates the changing niceties of a sound. The system now under our consideration divides the effort; and in relation to letters, syllables and words, teaches always the simple or combined sounds first, and the representatives of each afterwards. The child learns the sounds of letters, before the letters themselves are placed under his notice, and he is taught to spell syllables and words, before any effort is made to fix his eye on them, and to teach him to read them.

It will be readily perceived how suitable this plan is to the instruction of a large mass of children at once. Difficult as it may be, almost to an impossibility, to fix the attention of a hundred children, or more on a letter or a word, it is more than easy to induce them all to unite in the expression of some simple sound.

And, further, the progress by which the art is attained is thus made both more easy and more rapid. Let it be supposed, for instance, that two children were placed before you, neither of which had ever seen the word which you proposed to teach them both to read, but one could spell it by heart; and the other could not spell it; the child who could already spell the word would have only to read the letters, in order to know their power; whilst the other child must both pronounce the letters, and now, for the first time, learn how they were to be expressed, when thus placed in combination.

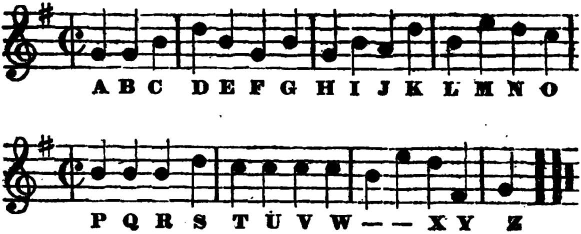
This is the principle from which the following method of communicating the art of reading takes its rise. It proceeds from the sounds of letters to their forms: thence to the spelling of syllables of two, and afterwards of three letters: next, to the spelling of words, which most frequently occur in every book in the English language, which are, for the most part, those which are smallest and the most easy: after the *spelling* of these words it proceeds to the *reading* of them: it then adds general spelling; to which easy reading succeeds; and then that which is more difficult.

1. *The Letters to be distinctly pronounced.*

Begin, then, with teaching the little infants in the fold to pronounce distinctly, and with deliberation, the letters of the alphabet. For this purpose the teacher must frequently assemble them around him, and entice them to say to together, after him, the several letters, with a clear enunciation, as he pronounces them.

2. *The Alphabet to be sung.*

You may now proceed to instruct the whole school to sing the alphabet to the following, or any other suitable air:



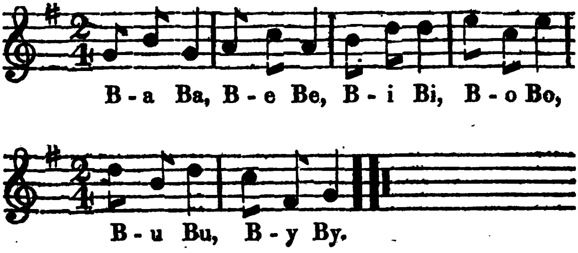
The children for whose instruction this is intended, are chiefly those in the fold, which are supposed to be, at present, altogether ignorant of the letters; but, as it is necessary to find variety and amusement for the whole school, the above air may be sung occasionally by all the children together, in the intervals between the termination of any lesson, and the commencement of the next quarter of an hour.—(See Note A.) By this means the smaller infants will learn from the rest of the children, without any direct attempt to teach them. It will have been an amusement, and not a lesson.

3. *The Infants to be taught to read the Letters.*

In the next place the silent teacher (see Note C) must be placed near the fold, and the monitor of the fold, a child of lively disposition and intelligent mind, must bring the infants in little classes, of three or four at a time, to the front of it. The monitor must not place more than one letter, at the same time, on the board, which he may move along the line before each child in turn. He must take care that every one gives the exact name in as clear and distinct a voice as possible. This must be repeated, at intervals, for a short time at each lesson, until the infants know accurately all their letters; when they may be removed and placed in the lowest class in the large room. It is very important that the letters should be learned well; as it is the first, and upon the whole the most difficult step, in the mode here recommended for teaching the art of reading.

4. *The whole School to sing Syllables of two letters.*

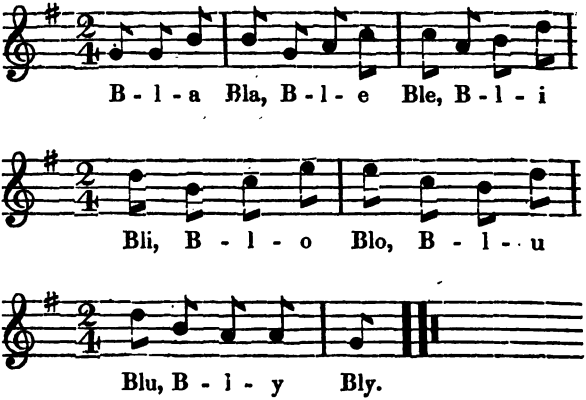
Proceed, in the next place, to teach the whole school to sing the first combinations of sounds in syllables of two letters, (see Note D,) to the following air:



In attaining this, the children will learn the powers of the first combinations of letters. It may be remarked of this lesson as of the former, that, as a point of instruction, the least children alone will be benefited by it; but the united singing of it will afford an occasional amusement to all, and it forms a part of a system which, at present, contemplates the instruction of the whole school at once, and not of the individuals contained in it. This lesson, like the former, may be introduced at the intervals which frequently occur between the termination of the ordinary, fixed lessons, and the commencement of the next quarter of an hour.

5. *The whole School to sing Syllables of three Letters.*

After the attainment of the preceding lessons, you may teach the children to sing syllables of three letters (see Note E) to the following air:


B - l - a Bla, B - l - e Ble, B - l - i
Bli, B - l - o Blo, B - l - u
Blu, B - l - y Bly.

This lesson, as well as the two which have preceded, may be occasionally introduced at the intervals of the ordinary business of the school.

We may now suppose that the whole of that part of your school which is arranged in classes, have made the following progress. They can pronounce all the letters clearly; they can read them separately, without hesitation; they know by heart the first combinations of sound, in simple syllables of two and of three letters. This will be found to be an excellent groundwork on which to construct the art of reading; but it is not necessary, at present, that words, or even these syllables, should be placed before their eyes. We may safely presume, that if a child can read the letters b—a, or b—l—a, for instance, and if he have learned accurately that b—a spells ba, and b—l—a bla, he would pronounce, without hesitation, the syllables ba, or bla, if either of them were offered to his notice.

I may remark too, in passing, that by this method, as the children in the fold, who at present cannot read their letters, are nevertheless learning the combinations of sounds by joining, as they will always be found to do, with the rest of the school, in singing the syllables, they are, in fact, already making considerable progress towards the art of reading; and although some time may be expended in attaining the first important step, yet when once they have been made acquainted with the letters, they will afterwards proceed with far more ease and rapidity than on any other plan.

Hitherto, then, we have done little more than prepare the infants for the art which we are proposing to teach them.

6. *The Children to be taught to spell, at the dictation of a Monitor, the most common Words.*

For the next step, which is the first at which we begin to put the art into practice, as we have thus far considered syllables as the combinations of letters, we must now regard books, as they are combinations of words. In the composition then of language, there are some words which are constantly recurring, and which, in fact, compose the bulk of every book which may fall under our notice. These, it has been found, are comparatively few in number. If we add to them the more common primary syllables and terminations of compound words, we may form a list of about three hundred in number, which will include more than two-thirds of the substance of any book which the children may be called to read. Such a list is given at the close of this volume, arranged in three parts; which, because they are used only by the monitor in the rostrum, are called the Monitor's Spelling Lessons.—(See Note F.) It is reasonable to conclude, that if we wish to make the art of reading easy, nothing could promote this object so much as the previous acquirement of these three hundred words by heart. To proceed then, according to our system, let a monitor of the school spell aloud, from the rostrum, as distinctly as possible, the several words of these lists; and let all the children be directed to spell them after him.

We have here, it will be perceived, lost one of the incitements to attention, which accompanied the other lessons in the tunes to which they were learned. At this point, indeed, the teacher must carefully endeavour to correct any peculiar intonation which he may discover in the recitation of the words. But we may substitute other means of preserving attention, which, as a change, will be equally pleasing to the children. One part of the gratification from music to the ear of infancy, is the regularity of time by which it moves. In the absence then of all peculiarity of tone, this may be retained. In spelling, let all the children together clap their hands, strike their feet on the ground, or make some movement of the arms, at every expression of a letter. Pleasure, order, and bodily exercise, will thus be promoted, and the lesson more universally and more effectually learned.

There is, indeed, another manifest benefit arising from the use of action in the acquirement of a lesson. In the general shout of the school, whilst all are saying their lesson together, it is almost impossible for the master to discover particular instances of idleness and neglect; but where action is used, the child whose attention is wandering, will, by the listleness of his manner, expose his want of interest in the present business of the school.

By the means thus recommended, the greater part of the school will soon have learned to spell the whole of the words contained in the three Monitors' lessons.

7. *The Children to learn to read the words of the Monitors' Spelling Lessons, on Tins.*

We have now arrived at a very important point in the attainment of the art of reading. The children can spell the most common and useful words; how are they to be taught to read them?

I must here again recur to the position which has been more than once already laid down. The question is not how to teach one or two individuals to read, but how to teach a multitude, and that multitude not much older than infants. In the former instance, we might now reasonably place a book in the hand. In the latter, such a proceeding would be worse than useless. The following plan has been found to answer every purpose which we have here in view.

Let the words of the three monitors' lessons be impressed on separate pieces of tin, (see note C,) in characters sufficiently large to be easily legible.* The tins thus formed, may be divided into as many different sets as you have classes in the large room; containing, by gradation, the more easy or the more difficult words.

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* Two articles of Infant School furniture. The *Syllabarium* and *Spelling Stick* have been introduced in the United States, which have been found highly useful. They will be found described at note C, and the teacher may engraft the use of them on the system of Instruction here laid down at his discretion.

Now at this step, I would again remind the reader, that the children can already spell by heart all the words thus impressed on the tins, and that therefore, all the actual attention which is requisite in reading them, is contained in the effort to pass the eye over the letters as they lie before them. Suppose, for instance, that one of the tins, on which is impressed the word "great," were placed in the hands of a child. He has already learned that the letters g-r-e-a-t, when brought together, spell "great." He reads those letters aloud to the monitor, and the effort to express them, is already a habit which he has attained.

Now let the sets of tins, placed in small wooden trays, be distributed; those containing the more difficult words to the monitors of the higher, and those containing the more easy, to the monitors of the lower classes.

The whole school are supposed to be sitting in silence in their several places. At a sign given by the master, who places himself in the rostrum for this purpose, the monitors rise and place a tin in the hand of each child in their respective classes. The children will begin immediately to examine the word which has been thus given to them. At another sign from the master, the first child of each class rises from his seat and walks to the monitor, to whom he reads the word on the tin in his hand. If he read it correctly, he leaves the tin with the monitor, receives another from the tray, and returns to his place. If he make an error, he is sent back with the same tin, to read again when his turn may come round.

The master's eye is over every part of the school, and when he perceives that the first child in every class has returned again to his place, he gives another sign; when the second child rises and proceeds through the same course. This goes on through the whole of the class, and is repeated until the time allotted to this particular lesson is expired. Each child will thus read six or eight words in the ordinary period of a lesson.

The trays of tins must be frequently changed through all the divisions of the school, in order that every word of the monitor's lessons may be frequently read by all the children.

Amongst the many benefits arising to the children of an Infants' School, from the use of this lesson, I shall mention only the following.

The attention which has hitherto been required of the children is of a more general nature, awakened and preserved only by excitement, and mutual sympathy. The tins offer the first means of making that attention individual, separating the children from the multitude with which they have to this point learned in common, and fixing their minds on an isolated object. The attainment of this lesson is the first effort, that is, in the mind of the child to think for itself; and that effort is easy and pleasurable.

It is another benefit of this lesson, that, being done by the children individually, we are certain that in each instance something is learned by every child in the school. What all are learning together, some may say only from imitation; or they may follow others without, for the present, giving personal attention. Here every child has his own lesson, which must be learned by himself.

It offers, too, a continual test of the previous diligence of each child, in acquiring the lessons of spelling which have been dictated to the whole school together. In the plan here proposed, they who have been negligent, when the rest of the school have spelled aloud, will manifest less readiness in reading the words when presented to them on the tins.

Upon the whole, as this lesson on the tins is accompanied with more movement throughout the school than any other, it will require the more peculiar and active attention of the master. During the quarter of an hour allotted to it, it will be desirable that he should occasionally reduce the school to absolute silence, that order may be preserved, and the business proceed with regularity.

8. *General Spelling.*

Thus far then the children have learned to spell, and read the more easy and useful words of our language. The next lesson which must follow is that of general spelling. In the present day, when instruction is so widely diffused, and every means has been devised, and is in use, for teaching the art of reading, it cannot be difficult to select lists of words suitable for this purpose. It is requisite, however, that the spelling lessons should be printed in large characters, as they are learned by the whole school at once, at the dictation of a monitor of the school in the rostrum.

Let me here again remind the teacher, that in the attainment of this lesson, as well as all others which are learned by the whole school at once, it is necessary to the preservation of order and attention, that every letter which is uttered should be accompanied by some movement of the person of the children, in as regular time as they would preserve in the singing of a hymn.

9. *The children to undergo an Examination in Spelling.*

During the progress of the Lessons which have been described, the children have been supposed to be in their several classes round the large room, observing and imitating the monitors of the classes before them. For the lesson which follows, they must be arranged in the gallery, where the master, standing in the centre before them, is their only instructor. This lesson is an accurate examination of the children in the art of spelling. In giving this lesson, the teacher will meet with a difficulty which he must strenuously oppose. It is his aim not to make a display, but to instruct all the children under his care. Amongst so many, there will be found some of a more ready capacity than the rest, who will always be the first to answer any questions which may be put to the whole. Now if he be satisfied with obtaining an answer, without regarding the individual who gives it, he will obtain a false measure of the real state of intelligence in his school; and the greater proportion of his children will soon cease to feel any lively interest in what is proceeding before them. When he asks a question, then, he should name the child whom he wishes to answer it, and require him to stand up in his place to do so. By this means, he may vary the difficulty of the questions which he may put, according to the attainments of the several children; and all will thus be examined and improved.

The teacher must have two objects in view in an examination in spelling; *the form*, and *the intention* of the words.

1. It is his first object to examine the children in the spelling of words. In the course of this lesson, there is abundant room for the exercise of his ingenuity, in order that he may amuse as well as instruct, and thus communicate pleasure whilst he informs the mind.

He may begin by endeavouring to discover whether the children have effectually learned what they have been repeating aloud in the large room; and for this purpose he will first ask them to spell words which have already occurred in their previous lessons.

He may then ask them to spell the name of any thing or person which they see near or around them.

Can they remember any thing useful to them, the name of which they may spell?

Let them spell the name of something which they fear,—or of something which they desire,—or of something which the Bible commands,—or which the Bible forbids. Let them name, and spell the qualities of any thing which may be pointed out to them,—height,—breadth,—colour,—form; of something at home;—something they see in the fields.

Can they name any words which are spelled differently, but pronounced alike?

Can they tell the teacher of any word which has two gs in it?—a double o?—which ends in e?—which begins with any letter which may suggest itself to his mind?

It will be perceived that the intention of all this is, as much as possible, to induce in the children the exercise of thought. Little may, perhaps, be actually done, but that little is in the direction of actual and useful knowledge, and the bare effort will prepare the mind for better success in future.

2. It will promote a change in the course of examination, which will be pleasurable to the children, if he sometimes pause at a word which is not of very difficult interpretation, and ask them to explain the meaning of it. They may at first use their own mode of expression until he is sure that the idea is right; and then his labour will not be lost if he assist them in putting their ideas in simple but intelligent language.

10. *Words which have been spelt, to be placed before the Children on the Slate, or the Silent Teacher.*

It will aid the preceding lesson, and will be one step further towards the art of reading, if the teacher now place his slate, or the silent teacher, in the front of the gallery; and if he print, or place before the children some of the words which they have spelt. It is not, indeed, possible that much can be done in this way; but little as it may be, it will give the habit of embodying the words which are hitherto known only as combinations of sounds; and one word well read, is more or less an assistance to the mind in its attempt to read another.

11. *The art of Reading, beyond the Lessons which have been described, to be carried on in Single Classes, under the care of the Mistress, in the Class Room.*

Beyond the lessons hitherto described, it does not appear to be desirable that any attempt should be made, in the large room, to teach the children the art of reading by the assistance of monitors.

In some schools, I am aware, it is the custom to suspend the reading lessons on stands, or against the walls; to assemble the classes around them, and to entrust to monitors, chosen from among themselves, the care of pointing to the words, and instructing them to read; and I am informed that the plan has been followed with success.

The remarks which I presume to offer are the result of an experiment carefully tried, which entirely failed. We found it impossible for children of seven years of age to preserve for any sufficient time, the attention of still younger infants; and so long as this could not be effected, nothing was in fact gained by the effort. It soon became a habit for the little monitor to say immediately himself the word to which he pointed, and for the infants, with little or no regard to the board which was pointed at, to repeat the word after him. When they were called again to the same lesson, the same words were said over to them, which, because they had lost their novelty, they repeated with less difficulty, and less attention, until the whole of the reading lesson was as effectually learned by heart, without any actual improvement in the art of reading, as any of their hymns which they had learned entirely by dictation.

And it must be further borne in mind, that one of the primary objects proposed in the method of instruction pursued in these schools is, as far as possible, to convey to the children an intelligent knowledge of what they learn. When words are formed into sentences, they are intended to convey ideas; but, to the infant mind, the most simple clause will not express a meaning without the aid of a suitable instructor. That instructor is not to be found in any of the older children of the school, but in one of those persons who are placed over them for this peculiar purpose. Reading, then, is conducted wholly by the mistress, in the class-room, with a sufficiently small number of children to render instruction as nearly as possible individual.

1. The first object which here presents itself, is, the choice of suitable subjects for reading. Let it be here, then, again borne in mind, that the end proposed in the business of Infants' Schools is to lay deeply and effectually the foundations of moral and religious character. Other objects are at best collateral to this, and trifling indeed when held in comparison with it. To unfold the mental

faculties according to the measure of infancy, and to stimulate intellectual enquiry, in such a manner that the better feelings which are called into action may lose their transient nature, and form themselves into permanent habits and dispositions,—this is the end which the teacher of an Infants' School has always in view, and for which she will, therefore, carefully select the subjects which the children may read.

The life, discourses, parables, and miracles of our blessed Lord, with the closing scene, especially, of his earthly ministry, which is the key-stone of all the mysteries of the gospel, will hold the first place in the selection which she makes. Next will follow other scripture narratives and stories, calculated to illustrate the personal conduct, doctrines, and precepts of the Saviour. Subjects of a general character may be occasionally introduced, especially natural history, and others which either immediately or more remotely bear on the illustration of the sacred volume, or tend to unfold the manner of transfusing the principles of our holy religion into the action and business of life. Happily, many of these lessons, especially those extracted from the scriptures, may be easily obtained. For the purpose which we have in view they should be printed in large characters, and pasted on separate boards.

We will now suppose that the little class is arranged in the class room in two rows; the hindermost of which is elevated rather higher than that in front. The lesson is suspended on the silent teacher at a suitable distance before the class. The mistress has placed herself by the side of the lesson with a short piece of stick in her hand to be used as a pointer.

2. She has previously read the lesson herself. If it contain any interesting narrative, or the name of an [illegible]

mal, of which, in her little stores, she has a picture, she first produces the picture, and in a cheerful manner explains every part of it to the children, as she may think it calculated to illustrate the subject to which their attention is soon to be called.

3. She will now regard the lesson in the first place as merely a collection of words, which it is necessary to teach the infants to read, and pronounce accurately and with propriety. She points, then, to the first word, which all the class read aloud together. She then deliberately moves her pointer to the second, and with the same slowness to all the words of the lesson successively; carefully observing that the children do not read any word till she has pointed at it, and that they make a pause as long as she suspends the movement of the stick. At the first reading they pass slowly over all the words, but afterwards she directs them to read in a retrograde order, beginning with the last; that she may ascertain that they have actually read the words, and not merely followed their own ideas of the sense of the passage.

4. When this has been done to her satisfaction, she then regards the sentences in reference to their several clauses, and to the ideas which they are intended to convey to the mind. She again begins the lesson, pointing in rather quicker succession at the words, and carefully observing a proper pause wherever a stop occurs: to teach the children, not only to pronounce words without error, but to divide sentences also at their proper pauses;—to read for the sense of the several clauses, and not only for the words in which they may be expressed.

The lesson which has thus been described requires more than ordinary attention on the part of the teacher. She must observe each individual in her little class, to see that every one of them actually reads, or to check

error which may be made. Occasionally
he children to read singly, in order that
ss may be known, and, especially if
igence or false reading, she must direct
lent, that the error may be exposed and

Lesson to be explained to the Children,
uitable Examination to be instituted.

ich have preceded, it has been pro-
eader how the art of reading is con-
st elements to a facility in the use of
rever be supposed that the difficulty
he art is indeed formed, and the
to have attained it; but at this point
of the teacher's duties in fact takes
Reading is a benefit only as it tends
ce. It is a powerful instrument in
nstructs, which he must use cau-
ion. The child has been taught
art; he must now be instructed
nate the several parts of that in
newly-attained faculty: and the
lated by the wise and affectionate
eacher, that he shall at once im-
ntellectual powers, increase his
les for his conduct, and chasten
I shall proceed then to describe
adapted to the purpose in view,
ke it useful to the instruction of
s well as those for which this
ed, I shall not restrict myself
and answers which it might be
s, or which we might reasona-

bly expect to receive from them. A correct and suitable answer must be the result of adequate instruction. When the teacher has convinced his own mind of what ought to be the answers to the questions which he proposes to ask, it must be his object, not indeed to put the words into the mouth of his children, but to prepare their minds to make them. A wrong answer from a child under examination is most frequently a manifestation, not more of the absolute ignorance of the instructed, than of a deficiency, either necessary or wilful, on the part of the teacher, in the instruction which has been communicated.

The children are supposed then to have read the lesson placed before them, and it is now proposed to subject them to a course of examination which shall lead them to analyse what they have read, and to derive information and improvement from it. You may pursue your examination through a part, or the whole of the following topics. The verbal construction of the passage which has been read. The subjects which are incidentally mentioned in it. The meaning of its several parts. The intention of the whole. Its connexion, if the lesson be from the Bible, with other parts of scripture. And finally, its application to the state and circumstances of the child himself who has read it.

I shall illustrate what has been said, by supposing that the children have read the following passage of scripture; on which I shall suggest questions in the order of the topics which have been mentioned, and attach such answers, not as the children may be supposed in the first instance to give, but as you would have in view in putting the questions, and which by easy conversation, and a continual course of instruction, it should be the aim of the teacher to lead them eventually to respond to him. Where the answers would be obvious I shall occasionally omit them.

John x. 11. "I am the good shepherd, the good shepherd giveth his life for the sheep."

I. The first topic of examination is the verbal construction of the passage.

This may be done in three ways.

1. The first will be an examination in the art of reading.

After the lesson which was last described is finished, then direct two or three of the children in succession to read separately and distinctly the sentence before them. You listen with attention to their mode of pronouncing the words, their pauses, and their intonation, and accurately correct any fault which may appear. Time may not permit you to examine each child on the point before us in the progress of every lesson which may be read, but, as the lessons on reading frequently recur, you will take care that, at one period or another, all shall be examined in their turn. And you will be the more attentive to this from the persuasion, that correct reading both implies and conveys a just understanding of the passage which may be read.

2. The next part is an examination in the spelling of the principal words in what has been read.

If it be the first time of reading it, do not choose the more difficult words, but either those especially on which the principal intention of the passage rests, or those which are likely to occur in the ordinary course of their instruction. But bear in mind, that as the whole class will do this exercise at once, it is absolutely necessary that they should spell together in measured time, clapping their hands, or making some other uniform sign, at the utterance of every letter or syllable.

3. The last part of merely verbal examination, is in the

relative connexion of the words with each other, in the several parts of the sentence.

The answers which it is desirable that the children should give are put in italics.

My children, who spake these words?—*Jesus Christ.*

What does Jesus Christ say that he is?—*The Good Shepherd.*

What does the Good Shepherd do?—*The Good Shepherd giveth his life for the sheep.*

What does the Good Shepherd give for the sheep?—*His life.*

For whom does the Good Shepherd give his life?—*For the sheep.*

The examination thus far has had reference only to the words in the sentence, and might, manifestly, be gone through with a great measure of accuracy by a child who at present understood little or nothing of their intention. It would be an effort of the memory only, not of the understanding.

II. The next topic of examination is found in the subjects which are incidentally mentioned in the lesson, the understanding of which does not necessarily imply a comprehension of its principal intention, but which must be understood, in order to a right knowledge of the whole.

These incidental subjects are connected with the mode of conveying the principal idea, the foundation on which it rests, or the ornaments with which it is dressed out, and offered to our notice. It will be necessary, however, here to restrict our examination to certain limits. The questions asked should have a bearing on the purpose of the passage before the children. They should be, not what *may* be asked, but what may be asked with propriety, in explaining the subject of the lesson.

I think that, when we read our lesson, we met with the name of an animal; what animal was it?—*A sheep.*

What did I call the sheep?—*An animal.*

Did you ever see a sheep?—*Yes: there are many in the fields.*

Is this picture like one?—*Yes, it is.*

Well, can you tell me any thing about the habits and tempers of the sheep, which makes it needful that it should have the care of a kind shepherd. Is the sheep intelligent, or is it stupid?—*It is very stupid.*

The birds make nests, and the rabbits make holes in the ground to run into, what can the sheep do to protect themselves from evil?—*They can do nothing.*

Other animals, like the fox and the wolf, are very diligent in seeking after their food, and they find it; can the sheep do the same?—*No: if sheep are driven into a field where there is plenty of grass, they live well; but if they are left to themselves, they wander about and die.*

But tell me, my children, when sheep are left to themselves, are there any other animals which would worry and hurt them?—*Yes: all animals which eat flesh like to kill and eat sheep.*

This is a picture of a lion, and a tiger, and a wolf, and a dog—what would these animals do if they found a sheep wandering from the fold?—*They would kill him, and eat him up.*

But, cannot the sheep fight with these fierce animals, and defend himself?—*No: he is weak, and has nothing to fight with.*

Is he bold, or timid?—*The sheep is soon frightened, and runs away from every thing.*

Then, if we did not take care of sheep, they must soon be driven about and destroyed; they would find no pasture to eat; they would fly away from every thing which they met; all animals would be their enemies; and nothing would save them from being killed.

But look again at your lesson. There is another name, I think, about which we may say something. What is that name?—*The shepherd.*

Who is the shepherd?—*The man who takes care of the sheep.*

What does he do for the sheep?—*He finds a place for them to feed.*

What else does he do?—*He watches over them, that nothing may hurt them.*

Does he do any thing besides this?—*When any one of them is sick, he gives it something to make it well again.*

Let me tell you something more about the sheep, my dear children. In the country where the Bible was written there are no fences to divide the fields, and there are many beasts of prey which are always ready to hurt and kill the sheep. The shepherd there watches over the sheep by night as well as by day; they move about in flocks from one place to another to find pasture; and, when they go, the shepherd walks before them to lead the way, and, with his dog, to defend them from evil; and they soon learn to know his voice when he calls them, and he becomes acquainted with every sheep in his flock, and they follow him wherever he goes. Try to remember this, that I may ask you some questions about it, when we next read a lesson from the Bible, where the sheep and the shepherd are mentioned.

III. The children are now prepared for the third topic of examination; in the meaning of the several parts of the

passage which they have read, which may proceed under two divisions.

1. In the first place you may ask them some questions on the meaning of the separate words in each sentence.

You said, that Jesus Christ spake these words. Tell me the meaning of the name Jesus?—*The Saviour.*

What does the name Christ mean?—*The anointed.*

My dear children, when a king of the Jews was made, or a priest, or a prophet, they used to pour oil on his head. This was anointing. When our blessed Saviour was baptized, the Holy Spirit came down upon him from heaven. He was then anointed to be our Saviour, our Prophet, our Priest, and our King.

What is a shepherd?—*One who takes care of sheep.*

You know what it is to be good?—*It is to do as God tells us, and whatever is our duty.*

And who is the shepherd here spoken of?—*Our Lord Jesus Christ.*

And who are the sheep?—*All mankind, whom he came into the world to save.*

Do you mean that all men, and all little children, are the sheep of Christ?—*No: only they who believe in him, and fear him, and love him, and obey him.*

2. In the next place, lead them to understand the words in their connexion, forming the different clauses of the sentences.

Now tell me, my dear children, what is it to be a good shepherd?—*To take care of the sheep, and do his duty by them.*

What would the bad shepherd do, if a wolf were to come?—*He would run away, and leave the sheep.*

What would the good shepherd do?—*He would stay and fight for them.*

How did our blessed Lord show himself to be the Good Shepherd?—*He gave his life for those whom he came to save.*

How did he give his life?—*He was crucified by wicked people.*

What is it to be crucified?—*To be nailed through the hands and through the feet to a cross of wood, till you are dead.*

Where was he crucified?—*On Calvary.*

How long ago?—*Eighteen hundred years.*

IV. The next step in our examination will be into the intention of the whole of the passage which has been read.

I might ask you, my dear children, many more questions on the particular points of your lesson, but tell me now, what you think your lesson means. What does it tell you?—*That all men in the world were like sheep, without a shepherd; but Jesus Christ came from heaven, to be the good shepherd of all who would believe in him.*

Yes: but why should he give his life for the sheep?—*Because all men are sinners; and if Jesus Christ had not died for them, they must have all been punished in hell, for ever.*

Is he now the Good Shepherd?—*Yes: he is now in heaven; but he watches over, and keeps all who pray to him, and trust in him, by night and by day, and gives them all which is needful both for their souls and their bodies; and will at last take them to heaven, where there shall be one fold, and one shepherd.*

V. You may proceed, after this, to assist the children, by your examination, to obtain further light on the inten-

tion of their lesson, by comparing it with other passages of scripture, of a similar purpose.

Read the lesson over again. Now do you remember any thing about the shepherd and the sheep, in any other lesson which you may have read?—*Yes: we have learned the twenty-third Psalm, and can repeat it to you.*

"*The Lord is my shepherd,*" *&c.*

Can you repeat any other passage of scripture which speaks of the shepherd and the sheep?—Can you say the verse of any hymn which relates to this subject?

VI. The last topic of examination, is the application of the truths contained in the lesson to the state and circumstances of the children themselves.

My dear children, you learn to read in order that you may be the better for your learning. Every lesson should teach you something for yourselves. Now tell me, does our lesson to-day speak any thing to you?—*Yes: we are the sheep, and Christ is our shepherd.*

Then did Christ indeed die on the cross for you?—*Yes: he died to save us.*

Think of this, my dear children. If Christ died for you, what was there in you to make it necessary that he should suffer?—*Our sins.*

You have done many sinful things in your lives; but where is the worst part of your sins?—*In our hearts.*

Are you the better for his death?—*We hope our sins are pardoned, and that he will help us to hate all sin, which caused his death, and to flee from it.*

But if Christ be your shepherd, what must you be to him?—*His sheep.*

How can we tell whether you are the sheep of Christ? —*We shall love him, and do what he has commanded us, and love his word, and follow him, and be like him, and obey those whom he has placed over us.*

Whom will you obey?—*Our parents and teachers.*

What shall you not do, if you are Christ's sheep?—*We shall not lie, or steal, or swear, or break the sabbath, or forget our daily prayers.*

Can you do all this of yourselves?—*No: the sin which is in our hearts is too strong for us to overcome of ourselves.*

Will the Good Shepherd help you to do all this if you ask him to do so?—*Yes: he will give us his Holy Spirit.*

It is obvious, that this mode of examination may be followed out to any extent that the teacher may think right, and may be varied according to circumstances.

I am, indeed, far from thinking it to be necessary, or desirable, that the plan here recommended should be put in practice in all its parts, and according to the exact order in which it has been arranged. As it follows upon a lesson of reading, it is, of course, intended only for the older children, who have gone through the whole system of instruction in the Infants' School, and are on the point of being removed to other places of education; and with them it may be brought into use, only as the inclination of the teacher, or other circumstances, may suggest. I do, however, think it both desirable and necessary, that, if this system be not adopted, the teacher should propose to himself some definite plan for eliciting the truth from every lesson which may be read, and for enforcing it on the attention and feelings of the children. The scheme may, very properly, be kept out of view; but the end must be proposed, and strenuously followed up. The lesson must be used as an instrument for unfolding the mental powers, instructing the judgment, correcting the affections, and modelling the acquired habits of the children under your care.

I shall conclude this description of the method of teaching the art of reading in an Infants' School, with the remark, that, although the order of instruction has been followed through all the distinct lessons, from the first attempt at learning the letters to the reading of the Bible; and although this order is preserved in the mind of the teacher, and is in every point exactly followed in the school, yet to the casual visitors of such an institution its several consecutive parts may not, in the first instance be apparent. The Lessons are arranged according to a scheme, (see Note A,) where they are distributed amongst other lessons of a different nature, and recur only occasionally in the course of general instruction. There is, moreover, this distinction between the plan thus followed, and that pursued in other schools; that so long as a child remains in these establishments, howsoever far he may have proceeded in the art of reading, he is still regarded as one of the large class, which is learning in the large room, and takes his part in all the lessons which are repeated, until he is finally removed to a higher school. The order, however, as has been remarked, is actually observed. What is at first a lesson of instruction, becomes afterwards an amusement, and thus the earlier steps of knowledge assume the form of a habit of thought, and are then a groundwork on which the further attainments of the system are being constantly erected.

CHAPTER IV.

THE ART OF ARITHMETIC.

The method pursued in teaching the art of arithmetic, is similar to that which has been described for teaching the art of reading, as far as the difference in the subjects will allow. The foundation of the art of reading was laid in the distinctions of sound, which were traced through various combinations to the construction of language; through the letters, as the signs of sounds, and from them, through words and sentences, which are the substance of every book which a child may be called to read. The art of arithmetic we shall trace from simple numbers, through their various combinations and relations, to the use of figures, which are the signs of numbers, and seem thus to hold a parallel place in this art, with letters in that of reading.—(See Note B.)

You have before you, then, a considerable number of infants, who are altogether ignorant of the most simple modes of calculation. They are in their several classes round the large room.

1. *The Infants are to clap their Hands in measured time.*

In the first place, clap your own hands in measured time; their attention will soon be caught, and they will begin to imitate you. Remember that this is a lesson, and must be repeated till they all do it in exact unison. For variety they may strike one of their feet on the ground, or walk after you with measured step round the room. A love of rhythm and measure is natural to us, and our aim is here to follow nature, and make use of the tendencies of the human mind, in the formation of an art.

2. *The Children to count while clapping their Hands.*

In the next place, at every stroke of the hands count one, and entice the infants to imitate and accompany you. This must be done till they can count a hundred, which is the range of a table hereafter to be described. You must yourself, in the first place, lead them in this lesson. In a short time they will be able to do it without you; but you must occasionally unite with them in this and in every other lesson which they learn, to stimulate their attention, establish order, measure the time in which it is done, and preserve their interest in it by appearing to be interested yourself.

Bear also in mind, that counting is the first effort of addition, and that the addition of numbers, which follow in equal succession, is the same in its results, as multiplication and division. To affirm that one and one are two, and one more are three, is the same as saying that three times one are three, or that there are three one's in three.

3. *The Balls on the Abacus to be counted.*

Now, as numbers have always a relation to things, it is requisite, as soon as possible, to fix the various attainments of the children, in the art of numbering, to some palpable object, which they may see or feel. Place the children, then, in the gallery, and let them count the balls, with your assistance on the abacus, (see Note C,) from one to one hundred, on the several rows.

4. *Counting to be done in a descending order.*

After this you may teach them, whilst they are in their classes, to count the hundred backward, beating regular time to each successive number.

This is the first step in subtraction.

5. *The Balls on the Abacus to be counted from the highest number to the lowest.*

As in the former instance, let this lesson also be gone through on the abacus, whilst the children are in the gallery, taking, at first, all the balls as one number, and decreasing by one, until the whole has been counted through.

THE FIRST TABLE OF REGULAR NUMBERS

FOR

Addition, Subtraction, Multiplication, Division, and Fractions.

1	2	3	4	5	6	7	8	9	10
2	4	6	8	10	12	14	16	18	20
3	6	9	12	15	18	21	24	27	30
4	8	12	16	20	24	28	32	36	40
5	10	15	20	25	30	35	40	45	50
6	12	18	24	30	36	42	48	54	60
7	14	21	28	35	42	49	56	63	70
8	16	24	32	40	48	56	64	72	80
9	18	27	36	45	54	63	72	81	90
10	20	30	40	50	60	70	80	90	100

THE FIRST TABLE

OF REGULAR NUMBERS,

FOR

Addition, Subtraction, Multiplication, Division, and Fractions.

Before I proceed further I wish to draw the attention of the reader to the Table which is placed before him on the preceding page. It is formed after the manner of what is generally termed the Multiplication Table, but is not here regarded solely in that character. In an Infants' School, it is used as the first table of numbers, and the accurate attainment of this by the children is regarded as an introduction to mental arithmetic, of which the use of figures is a system of artificial signs. It is confined to the range of ten, because that is the most natural division of the higher numbers, and affords to the mind of a child a far more ready groundwork of calculation than any other which may be presented to it. Let the reader then direct his attention to any one of the lines on the table; to that, for instance, which contains the combinations of fours. If he pass his eye over that line, he will find the following relations of those numbers.

ADDITION.

Four and four are eight. Eight and four are twelve. Twelve and four are sixteen, which terminate in, Thirty-six and four are forty.

SUBTRACTION.

Four from four leave nothing. Four from eight leave four. Four from twelve leave eight, which will issue in, Four from Forty leave thirty-six.

MULTIPLICATION.

Four times one are four. Four times two are eight. Four times three are twelve, until we arrive at, Four times ten are forty.

DIVISION.

There is one four in four. There are two fours in eight. There are three fours in twelve, which ends thus, There are ten fours in forty.

FRACTIONS.

Four is the whole of four. Four is the half of eight. Four is the third of twelve, which ends in, Four is the tenth of forty.

Now, if the reader will still carefully regard the table, he will find that for the purposes above mentioned it may be used in four different ways, issuing in the same results, but preparing the children for any mode of calculaton in which numbers may present themselves to their minds.

Two of these methods of using the table follow the combinations and relations of numbers from the parts to the whole.

Two of them follow the same numbers from the whole to its parts.

Again, under each of these divisions, the combinations of numbers may be followed from the lower to the higher numbers, or from the higher to the lower numbers.

We shall have to trace our lessons, then, through the four following modes of using the table.

I. From the parts to the whole, and from the lower to the higher numbers; as, to give one instance only, Four and four are eight. Eight and four are twelve.

II. From the parts to the whole, and from the higher to the lower numbers; as, Eight and four are twelve. Four and four are eight.

III. From the whole to its parts, and from the lower to the higher numbers; as, Eight are four and four. Twelve are eight and four.

IV. From the whole to its parts, and from the higher to the lower numbers; as, Twelve are eight and four. Eight are four and four.

When followed out into the different calculations of addition, subtraction, multiplication, division, and fractions, this plan affords five different methods of using the table under each of the foregoing heads, or, as the whole table is usually divided in each instance into two equal parts, for the purpose of making it possible that the children should say it over with ease within the quarter of an hour, into forty different lessons. I shall confine myself, however within the range of the foregoing heads, and describe the five different modes of calculation under each, as though they formed together in each instance only one lesson. After describing the modes of learning the table, it will be necessary, in each particular instance, to trace out a method of explanation, and of examination, which will add a still greater variety to the modes of impressing this early step in calculation of numbers on the minds of the children, not by adding to the subjects of knowledge, but by teaching them to know well and for practical and efficient purposes, what they do attain.

I. Calculation of regular numbers, from the parts to the whole, and from the lower to the higher numbers.

6. *The children in this manner, to learn the table in any one of the five modes.—Addition, Subtraction, Multiplication, Division or Fractions.*

Let a monitor of the School be placed in the rostrum, and, if he have previously learned the table according to the plan proposed, let him recite it slowly and in a distinct voice, in the mode in which it is intended to instruct the school, and let the whole school repeat it slowly after him, and beat time at each change of number. If there be no child in the school who is, at present sufficiently acquainted with the particular mode in which it is proposed to teach the table, it will be necessary that the teacher should place himself by the side of the rostrum, and dictate to the monitor, in a low tone of voice, what he is to recite aloud to the whole school.

Addition.

Four and four are eight. Eight and four are twelve. Twelve and four are sixteen, &c.

Subtraction.

Four from four leave nothing. Four from eight leave four. Four from twelve leave eight, &c.

Multiplication.

Four times one are four. Four times two are eight. Four times three are twelve, &c.

DIVISION.

There is one four in four. There are two fours in eight. There are three fours in twelve, &c.

FRACTIONS.

Four is the whole of four. Four is the half of eight. Four is the third of twelve, &c.

The attainment of these, and other lessons in numbers, must form part of the regularly recurring lessons of the school, and they have therefore a fixed time assigned to them in the scheme of instruction.—(See Note A.) The elder children will very soon become so accurately acquainted with these lessons, that the teacher will have in this stage of instruction, nothing to do but to place one of them in the rostrum, and direct him to lead the school according to the scheme. He will then employ himself in moving from one class to another round the room, to observe the diligence or negligence of his little pupils, and, by taking part himself in the lesson, to encourage and stimulate them in saying it after the monitor who is leading them.

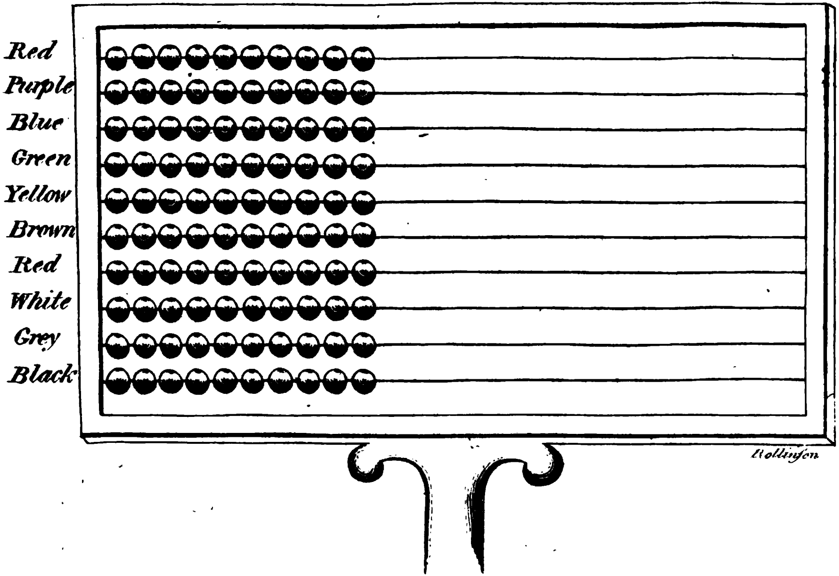
7. *Explanation of the Table of regular Numbers to the Children, when used in the order from the parts to the whole, and from the lower to the higher numbers.*

For the purpose of explanation of the tables of numbers, the abacus is used.

The abacus is a frame containing ten rows, of ten balls of wood of different colours on each, which run easily on ten strong wires, placed at equal distances parallel to each other.

Now the abacus is in fact a representation in objects, of those combinations of number of which the tables are

The Abacus


Red
Purple
Blue
Green
Yellow
Brown
Red
White
Grey
Black
Rollinson

representations in written figures; and, for all purposes of explanation, the teacher must habituate his mind to consider the abacus and the tables as conversant with the same numbers. He must, indeed, arrange the relation which they bear to each other in his own mind, in order that his illustration may be always the same, and that the children may, in the event, obtain the habit of attaching to the balls, the idea of those numbers which they learn in their tables, as naturally as the figures which are the signs of the same numbers would be present to their recollection, if they were yet so far advanced as to use them.

The teacher will moreover find, on examination, that there is in fact only one way in which he can use the abacus to illustrate and explain regularly the whole of the table which the children are now supposed to have learned. If he attempt to do it in any other way, he will soon be obliged to proceed with irregularity, and in a manner, which will not long convey any distinct idea to the mind of the children before him. The method in which he will find himself obliged to use it is the following.

The line of one's in the table accords with the top line of balls on the abacus.

The line of two's answers to the two upper lines of balls on the abacus, taken together.

The line of three's accords with the three upper rows of balls on the abacus.

The line of four's with the four highest rows.

And thus through the whole table, and through the whole abacus, until it is found that the line of ten's in the table, accords with the balls on all the ten lines of the abacus taken together.

The children, then, are arranged in the gallery before the teacher. He proposes to explain to them and illustrate a line of the table which they have learned; that is, to attach an idea,—to give reality to that of which they have hitherto learned only the names or the sound. Let the line to be explained be that which has already occurred,—the line of fours.

ADDITION.

He moves forward the first ball on each of the four highest lines.

How many balls have I moved forward?—*Four.*

He moves forward the next ball on each of the four highest lines.

How many more balls are now moved forward? *Four.*

How many are there altogether?—*Eight.*

Then four and four are eight.

He proceeds thus through the whole of the four upper lines, until the whole of the balls have been moved forward, and he has concluded with, Then thirty-six balls and four are forty.

SUBTRACTION.

For the purpose of subtraction the balls are again restored to their places.

Let the teacher now move forward the four first, as in addition.

How many balls have I moved forward?—*Four.*

If I were to take all these away, how many would be left?—*None.*

Then four from four leave none.

The teacher moves forward the next four balls.

How many are there now brought forward altogether?—*Eight.*

If I remove these four, how many are left?—*Four.*

Then four from eight leave four.

This may proceed until we have arrived at the conclusion, that four from forty leave thirty-six.

MULTIPLICATION.

The balls are again restored to their places. The teacher moves forward the four first balls on the four top lines.

How many balls have I moved forward?—*Four.*

How many fours are there?—*One.*

Then one four, or once four is four.

He moves forward the next four balls.

How many more have I moved forward?—*Four.*

How many fours are there?—*Two.*

Count them all. How many are there?—*Eight.*

Then two fours or twice four are eight.

He may proceed in this manner till he have arrived at ten fours; or ten times four are forty.

DIVISION.

The balls are again moved back.

The teacher brings forward four balls.

How many balls have I moved forward?—*Four.*

How many fours are there?—*One.*

Then there is one four in four.

He moves forward the next four.

How many more have I moved forward?—*Four.*

How many fours are there?—*Two.*

Count them all. How many are there together?—*Eight.*

Then there are two fours in eight.

He may thus proceed till he arrive at the following:—There are ten fours in forty.

FRACTIONS.

The balls are again restored to their places.

The teacher moves forward the four first balls.

How many balls have I moved forward?—*Four.*

How many more than four?—*None.*

How many less than four?—*None.*

Then four is the whole of four.

He moves forward four more balls.

How many more have I moved forward?—*Four.*

Is this the same in number as I moved forward before? *It is the same number.*

Is it more?—*It is not more.*

Is it less?—*It is not less.*

Then four is equal to four.

How many equal parts are there here?—*Two.*

How many are there in each equal part?—*Four.*

How many are there altogether?—*Eight.*

Then two equal parts of four each, make eight; or one of these equal parts, which is four, is the half of eight.

He brings forward four more balls, as in all other instances, the next on each of the four highest lines.

How many equal parts are there now?—*Three.*

How many are there in each equal part?—*Four.*

How many are there altogether?—*Twelve.*

Then four is the third equal part, or the third of twelve.

He may thus proceed until he has divided all the balls of the four highest lines into equal parts of four in each, and arrives at the conclusion, that four is the tenth part of forty. By this method the teacher explains and illustrates the first table of regular numbers, when used in the order, from the parts to the whole, and from the lower to the higher numbers.

I would particularly urge it upon the teacher, that every method of explanation by the abacus, should proceed *extremely slow*, that every child may have sufficient time allowed to observe carefully the movements of the balls; otherwise the purpose of the lesson will be altogether lost, and the children will repeat whatever the teacher may suggest without any better knowledge of the subject.

8. *Examination of the Children in the Table learned in the foregoing manner.*

The next step in the order of instruction in numbers is an examination of the children in what they have hitherto attained. This also is conducted by the teacher, while the children are arranged in the gallery.

An examination may be pursued in any one of the following modes.

1. In regular order, successively through each line, in each method of using the table,—that is in addition, subtraction, multiplication, division, and fractions.

2. In irregular order, but following both the successive lines, and the distinctions of method in using the table; that is, in addition or subtraction, or multiplication, or division, or fractions; varying the questions only in the particular line or method under examination. As, for addition:—

How many are two and four?—Two and ten? two and eight? two and six?

3. In irregular order, preserving only the distinctions of modes of using the table, and not the succession of lines, as,

How many are four times six? three times nine? seven times two?

4. In irregular order, preserving the succession of numbers and of lines, but not the distinctions of modes, as, How many are two and two? Take two from four, how many are left? How many are twice two? How many two's are there in four? What part is two of four?

5. In irregular order, preserving the succession of the lines, but not the order of numbers, or of the modes of calculation; as, How many are three times two? Take two from eight how many are left? How many are six times two? How many two's are there in ten? What part is two of four?

6. In irregular order preserving neither the succession of numbers nor of lines, nor the distinctions of methods of using the table; as, How many are three times six? What is five the half of? How many fours are there in twelve? Take nine from twenty-seven how many remain?

II. Calculation of regular numbers from the parts to the whole, and from higher to lower numbers.

It has already been remarked, that as numbers present themselves to the mind for calculation under different forms, in order to facilitate the use of the knowledge which has been communicated, it will be requisite to teach children the same truths in a different manner.

9. *The Children to learn the Table, from higher to lower numbers, in any one of the five modes,—Addition, Subtraction, Multiplication, Division, or Fractions.*

It is hardly necessary that I should remark, that this lesson, as well as all others in numbers, is dictated by a monitor of the school from the rostrum, to whom all the children respond, beating time with their hands. The manner of proceeding is that which follows.

ADDITION.

Thirty-six and four are forty. Thirty-two and four are thirty-six. Twenty-eight and four are thirty-two, &c.

SUBTRACTION.

Four from forty leave thirty-six. Four from thirty-six leave thirty-two. Four from thirty-two leave twenty-eight, &c.

MULTIPLICATION.

Four times ten are forty. Four times nine are thirty-six. Four times eight are thirty-two. Four times seven are twenty-eight, &c.

DIVISION.

There are ten fours in forty. There are nine fours in thirty-six. There are eight fours in thirty-two. There are seven fours in twenty-eight, &c.

FRACTIONS.

Four is the tenth of forty. Four is the ninth of thirty-six. Four is the eighth of thirty-two. Four is the seventh of twenty-eight, &c.

10. *The foregoing mode of calculation to be explained to the Children, with the Abacus.*

The explanation of this mode of calculation, on the abacus, must be similar to that of the foregoing lesson, with the exception that the teacher must move forward the

the system hitherto described, that the order of instruction has, in all instances, been from the parts to the whole, and not from the whole to its parts: thus, for instance, the children have learned, in form, that three is the third of nine; but not, in form, that the third part of nine is three. For the better exercise of their mind, it will be desirable that they now proceed to learn the same table in this latter order.

12. *The Children to learn the Table in the order from the whole to its parts, and from the lower to the higher numbers.*

ADDITION.

Four are four. Eight are four and four. Twelve are eight and four, &c.

SUBTRACTION.

Four are four less than eight. Eight are four less than twelve, &c.

MULTIPLICATION.

Four are once four. Eight are twice four. Twelve are three times four, &c.

DIVISION.

In four there is one four. In eight there are two fours. In twelve there are three fours, &c.

FRACTIONS.

The whole of four is four. The half of eight is four. The third of twelve is four, &c.

All of which, continued through the whole table, in lessons arranged, for time and number, like the former, must be learned by the children in their classes, from a monitor of the school in the rostrum, all beating time at each change of number.

13. *The foregoing Lesson to be explained to the Children arranged in the Gallery, with the Abacus.*

ADDITION.

The teacher, as in former instances, moves forward the first balls on the four highest lines.

How many balls have I moved forward?—*Four.*

He moves forward the next four.

How many balls are there now forward?—*Eight.*

He divides them into two parts.

How many balls are here?—*Four.*

And how many are here?—*Four.*

Then eight are four and four.

He unites the two together again, and moves forward the next four

How many balls are now forward? Count them. *Twelve.*

He divides them into two parts—eight and four.

How many are here?—*Eight.*

And how many are here?—*Four.*

Then twelve are eight and four, &c.

SUBTRACTION.

The teacher moves forward two balls on each of the four highest lines.

How many balls are moved forward?—*Eight.*

He separates four of them from the rest.

How many have I separated?—*Four.*

How many are left to make the eight?—*Four.*

Then four are four less than eight, &c.

MULTIPLICATION.

The teacher moves forward four balls.

How many balls are here?—*Four.*

How many fours?—*One.*

Then four is one four, or once four.

He moves forward the next four.

How many balls are here?—Count them.—*Eight.*

How many fours?—*Two.*

Then eight are twice four.

DIVISION.

The teacher moves forward the four first balls.

How many balls are here?—*Four.*

How many fours?—*One.*

Then in four there is one four.

He moves forward the next four balls.

How many are there now?—*Eight.*

How many fours?—*Two.*

Then in eight there are two fours.

FRACTIONS.

The teacher moves forward the first four balls.

How many balls are here?—*Four.*

How many more than four?—*There are no more than four.*

Are there less than four?—*There are no less than four.*

Then the whole of four is four.

He moves forward the next four balls.

How many balls are there now?—*Eight.*

How many fours are there?—*Two.*

What number is four equal to?—*Four.*

What are two fours equal to?—*Eight.*

Then the half of eight is four.

He moves forward the next four.

How many are there now?—*Twelve.*

How many fours?—*Three.*

Are the fours all equal to each other?—*They are equal to each other.*

What are three fours together equal to?—*Twelve.*

Then the third part of twelve is four.

14. *The Children to be examined in the foregoing mode of learning the Table.*

The examination here may be similar to that recommended for the first mode of learning this table, with the exception only, that in every instance of regular succession we must proceed from the whole to its parts.—(See No. 8.)

IV. Calculation of regular numbers, from the whole to its parts, and from the higher to the lower numbers.

15. *The Table to be learned by the Children in the same manner as the foregoing, but in an order proceeding from the higher to the lower Numbers.*

ADDITION.

Forty are thirty-six and four. Thirty-six are thirty-two and four, &c.

SUBTRACTION.

Thirty-six are four less than forty. Thirty-two are four less than thirty-six, &c.

MULTIPLICATION.

Forty are four times ten. Thirty-six are four times nine, &c.

MULTIPLICATION.

The teacher moves forward four balls.

How many balls are here?—*Four.*

How many fours?—*One.*

Then four is one four, or once four.

He moves forward the next four.

How many balls are here?—Count them.—*Eight.*

How many fours?—*Two.*

Then eight are twice four.

DIVISION.

The teacher moves forward the four first balls.

How many balls are here?—*Four.*

How many fours?—*One.*

Then in four there is one four.

He moves forward the next four balls.

How many are there now?—*Eight.*

How many fours?—*Two.*

Then in eight there are two fours.

FRACTIONS.

The teacher moves forward the first four balls.

How many balls are here?—*Four.*

How many more than four?—*There are no more than four.*

Are there less than four?—*There are no less than four.*

Then the whole of four is four.

He moves forward the next four balls.

How many balls are there now?—*Eight.*

How many fours are there?—*Two.*

What number is four equal to?—*Four.*

What are two fours equal to?—*Eight.*

Then the half of eight is four.

He moves forward the next four.

How many are there now?—*Twelve.*

How many fours?—*Three.*

Are the fours all equal to each other?—*They are equal to each other.*

What are three fours together equal to?—*Twelve.*

Then the third part of twelve is four.

14. *The Children to be examined in the foregoing mode of learning the Table.*

The examination here may be similar to that recommended for the first mode of learning this table, with the exception only, that in every instance of regular succession we must proceed from the whole to its parts.—(See No. 8.)

IV. Calculation of regular numbers, from the whole to its parts, and from the higher to the lower numbers.

15. *The Table to be learned by the Children in the same manner as the foregoing, but in an order proceeding from the higher to the lower Numbers.*

ADDITION.

Forty are thirty-six and four. Thirty-six are thirty-two and four, &c.

SUBTRACTION.

Thirty-six are four less than forty. Thirty-two are four less than thirty-six, &c.

MULTIPLICATION.

Forty are four times ten. Thirty-six are four times nine, &c.

DIVISION.

In forty there are ten fours. In thirty-six there are nine fours, &c.

FRACTIONS.

Of forty the tenth is four. Of thirty-six the ninth is four, &c.

16. *The foregoing mode of repeating the Table to be explained, with the assistance of the Abacus, to the Children assembled in the Gallery.*

The explanation of this, on the abacus, is similar to that of the previous mode of calculation, proceeding only from the whole of the balls which are to be used, to the parts of which the whole is composed.

ADDITION.

The teacher moves forward the whole of the four highest rows of balls.

How many balls are here? Count them.—*Forty.*

He moves back four,—the last on each line.

How many have I moved back?—*Four.*

How many are left? Count them.—*Thirty-six.*

Then forty are thirty-six and four.

SUBTRACTION.

The teacher moves forward thirty-six balls, nine on each of the four highest lines.

How many balls are here? Count them.—*Thirty-six.*

How many more must I bring forward to make forty?—*Four.*

Then thirty-six are four less than forty.

MULTIPLICATION.

The teacher moves forward all the balls on the four highest rows.

How many balls have I moved forward? Count them. —*Forty.*

How many lines of balls are there?—*Four.*

How many are there on each line? Count them.—*Ten.*

Then forty are ten times four.

DIVISION.

The explanation of this is the same as that immediately above; but the conclusion is thus expressed.

Then in forty there are ten fours.

FRACTIONS.

The teacher moves forward all the balls on the four highest rows.

How many balls are here? Count them.—*Forty.*

How many lines of balls?—*Four.*

How many balls are there on each line?—*Ten.*

Then how many fours are there in the whole?—*Ten.*

Then of forty the tenth part is four.

17. *The Children to be examined in the foregoing Rule.*

The examination of the children in this mode of learning the table, may be the same as in the last, commencing only where regular succession and order is preserved, in the higher numbers, and descending to the lowest.—(See No. 8.)

18. *On this a general Examination of the Children may follow, in all the modes of learning the Table, tending to introduce them to a more efficient use of mental calculation.*

If the older children have been well grounded in the various modes of learning the table, which have been described, they will, with little difficulty, be now able to answer questions of the following nature, which may be varied indefinitely, but which, for the present, should always be kept within the range of what they have actually learned.

1. In two of the modes of calculation, as, Add ten to five, and take away three,—how many remain?

How many are four times six, and eight?

How many are twice three, and the half of twelve?

2. In three of the modes of calculation; as, Four times six,—Take away eight,—Add two, and how many are left?

3. In four of the modes of calculation; as, Six and four,—Take away two,—Multiply by three,—Add four,—How many?

4. In the five modes of calculation; as, Add three to nine,—Take away eight,—Multiply by six,—Divide by four,—Tell me the half of what is left?

The difficulties here will be: to express ourselves so as, in each step, to be understood by the children, and to confine each step of our question, as it proceeds, in its results as well as in what we actually propose, within the range of the table.

The question must, at each step, be put extremely slowly. When the answer is given, then ask an explanation of the manner in which the calculation was made, in order that the child may attain the habit of analysing his own thoughts. And bear especially in mind, that your aim is to instruct; not to puzzle the ignorant, nor to feed with pride the minds of the more quick and intelligent. It will be well, very frequently to vary the nature of your questions. Sometimes let them be more difficult, but more often, very simple and easy, that the youngest of those whom you think right to place in the gallery before you, for this course of examination, may, at least, be encouraged to hope that, if he be diligent, he will soon be able to return a suitable answer, to questions more difficult than those to which he at present feels himself equal.

IRREGULAR NUMBERS.

In order to introduce the reader to the next step in communicating the art of arithmetic, I must here remark, that it is the intention, in accurately grounding the children in the foregoing table, to give them a facility in solving any questions which may occur relating to the earliest combinations and relations of numbers; that they may be prepared to proceed, with ease to themselves, to the higher calculations which may be presented to them in their future progress in the art; and that they may attain the habit of being more dependent on the effort of their own mind, in mental calculation, than on the artificial aid which they may derive from the use of written figures.

On considering the table, then, which the children are supposed to have learned, we find that it will not be sufficient to answer all the purposes which we have here stated to be in view. It is adequate, indeed, to all calculations of early numbers, which bear a certain proportion to each other; but it leaves the child to supply many deficiencies, in reference to all those which are irregular. For instance, in the table the children have learned that four and four are eight, and four more are twelve; but they have not learned that four and three are seven, or four and five are nine, or four and seven are eleven. They have learned that four taken from eight leave four; but not that four from seven leave three.

It may be said, that the effort to supply the defect may form an introduction, in the child's mind, to more difficult calculations. But why should we leave an obstacle in the way of more rapid progress, or refuse to place in the power of the child a means of more easy success, in order that he may teach himself what may be communicated to him in the ordinary course of the instruction which he obtains in the school?

THE SECOND TABLE OF IRREGULAR NUMBERS,

FOR

Addition and Subtraction.

	1	2	3	4	5	6	7	8	9	10
2	3									
3	4	5								
4	5	6	7							
5	6	7	8	9						
6	7	8	9	10	11					
7	8	9	10	11	12	13				
8	9	10	11	12	13	14	15			
9	10	11	12	13	14	15	16	17		
10	11	12	13	14	15	16	17	18	19	20
20	21	22	23	24	25	26	27	28	29	30
30	31	32	33	34	35	36	37	38	39	40
40	41	42	43	44	45	46	47	48	49	50
50	51	52	53	54	55	56	57	58	59	60
60	61	62	63	64	65	66	67	68	69	70
70	71	72	73	74	75	76	77	78	79	80
80	81	82	83	84	85	86	87	88	89	90
90	91	92	93	94	95	96	97	98	99	100

THE SECOND TABLE OF IRREGULAR NUMBERS,

FOR

Addition and Subtraction.

To remove the difficulty, which has been mentioned, the table which appears on the opposite side has been constructed. It is so formed, as to render efficient assistance to a child in his first calculations. I shall describe its particular uses, when the modes of learning and illustrating it have been gone through.

Now this table must be learned as either an addition or a subtraction table; because, when you exceed the range of equal proportions, in numbers, you must do so, either by a certain number more, or a certain number less, than the proportion to which reference may be made. Twenty-seven, for instance, is equal to six times four and three; or it is one less than seven times four. In order to calculate these in his mind, the child must know, not only, as he is taught in his first table, that six times four are twenty-four, and seven times four are twenty-eight; but also, as he has not yet learned, that twenty-four and three make twenty-seven, and that twenty-seven is one less than twenty-eight.

The modes of learning this table must, in reference to addition and subtraction, be the same as those followed with the other table; that is, it may be learned in four different ways. The children are supposed to be still in their places round the large room, and responding to a monitor of the school, who says the table aloud at the rostrum.

I. Calculation of irregular numbers, from the parts to the whole, and from the lower to the higher numbers.

19. *The Children to recite aloud, after the Monitor of the School, the table of Irregular Numbers, in the Manner just described.*

ADDITION.

Four and one are five. Four and two are six. Four and three are seven. Five and one are six, &c.

SUBTRACTION.

Four from five leave one. Four from six leave two. Four from seven leave three. Five from six leave one, &c.

20. *The foregoing lesson to be explained to the Children, by the Abacus.*

For the explanation of this, when the children have learned the whole of the table according to the above order, let them be placed, as in former instances, in the gallery, with the abacus before them.

Now, for the illustration of this step in numbers, the abacus must be considered as according with this table in a manner altogether different from that in which the last was explained. It is quite necessary that the teacher should bear this in mind, otherwise he will use it in a confused manner, and fail to give the children a correct idea of the variations of number in the actual use of the table.

Here, a corresponding number on each separate line, together with the balls on the top line, answer severally to the lines in the table. The highest line of balls, for instance, corresponds with the line of ones; two balls on the second line, with the balls on the top line, correspond with the line of two's; three balls on the third line, with the balls on the top line, correspond with the line of three's. The mode of illustrating the table, will then be the following:—suppose that six were the line which you wished to explain; you must bring forward six balls on the sixth line, which when moved forward, must remain a fixed number as long as you wish to explain that particular line, and you must work the changes by bringing forward the balls, more of them or less, on the top line. The balls on the top line are used to show the changes of numbers. The balls on the other lines; two on the second, three on the third, four on the fourth, five on the fifth, six on the sixth, seven on the seventh, eight on the eighth, nine on the ninth, or ten on the tenth, show which line of the table you are explaining, and are in fact the fixed number from which the changes take place.

The reference is here, of course, made only to the lines above that of ten. Those below do not need this illustration.

ADDITION.

On the fourth line of balls, the teacher brings forward four balls, which are to remain unmoved so long as he is pursuing his examination in the line of fours.

How many balls are here?—*Four.*

He brings forward one ball on the top line.

How many balls have I brought forward on the top line? —*One.*

How many are there together?—*Five.*

Then four and one are five.

To illustrate the second step in addition, in this line, he brings forward two balls on the top line, still keeping the four alone on the fourth line. For the third step he brings forward three balls on the top line, &c.

SUBTRACTION.

The teacher moves forward four balls on the fourth line.

How many balls are here?—*Four.*

He moves forward one on the top line.

How many have I moved forward?—*One.*

How many are there altogether?—*Five.*

If I move back these four, how many are left?—*One.*

Then four taken from five leave one.

He may proceed through the whole of the table to the end of the line of tens, in this way, using the several lines together with the first line, according to the number which he may wish to make the foundation of the calculation.

21. *The Children to undergo an examination in the foregoing lesson.*

For the method of examining the children in this step of arithmetical knowledge, I refer the reader to the mode recommended after the first time of going over the table of regular numbers, (see No. 8.) It is hardly necessary to observe that the teacher must here confine himself to the actual acquirements of the children in this table, in addition and subtraction.

II. Calculation of irregular numbers, from the parts to the whole, and from higher to lower numbers.

22. *The Table of irregular numbers to be learned by the Children in this manner.*

ADDITION.

Four and three are seven; four and two are six; four and one are five, &c.

SUBTRACTION.

Four from seven leave three; four from six leave two; four from five leave one, &c.

23. *The Table thus learned, to be explained to the Children with the Abacus.*

ADDITION.

On the fourth line of the abacus, the teacher moves forward four balls.

How many balls are here?—*Four.*

On the top line he moves forward three balls.

How many more balls have I moved forward?—*Three.*

How many are there together?—*Seven.*

Then four and three make seven.

For the rest of the line, he preserves the same four balls in their place forward on the fourth line, and moves forward successively on the top line three, two, and then one ball.

SUBTRACTION.

The teacher moves forward four balls on the fourth line.

How many balls are here?—*Four.*

He moves forward three on the top line.

How many more have I brought forward?—*Three.*

How many are there altogether?—*Seven.*

If I move back these four, how many will remain?—*Three.*

Then four from seven leave three.

Here also he must proceed by changing the number on the top line, and at each step, moving back the four on the fourth.

24. *The Children to be examined in the foregoing mode of learning the table.*

In examination of the children, the same method may here be pursued with reference to addition and subtraction, as that which was recommended in the second stage of the acquirement of the first table.

III. Calculation of irregular numbers from the whole to its parts, and from the lower to the higher numbers.

25. *The second table to be learned by the Children, in the usual manner, for the above named purpose.*

In the acquirement of this table, as of the other, we may now proceed to consider the several whole numbers in reference to their parts. To confine ourselves still, for an instance, to one line; the children have learned that four and one are five, let them now for the sake of practice, and to prepare them for any form in which the calculation may present itself to their mind, learn the table in a different order,—that five is one more than four.

ADDITION.

Five are four and one; six are four and two; seven are four and three, &c.

SUBTRACTION.

Four are one less than five; four are two less than six; four are three less than seven, &c.

26. *The foregoing method of calculation to be explained to the Children with the Abacus.*

When the children have thus learned the second table, it may be explained to them in the following manner.

ADDITION.

The teacher moves forward four balls on the fourth line, and one on the top line.

How many balls are brought forward on these two lines together?—*Five.*

How many are there on the fourth line?—*Four.*

How many are there on the top line?—*One.*

Then five are four and one.

SUBTRACTION.

Let the balls be placed in the same manner as in the last case for addition.

How many balls are brought forward altogether on the two lines?—*Five.*

How many are there on the bottom line?—*Four.*

How many are there on the top line?—*One.*

The teacher moves back the one.

How many have I moved back?—*One.*

How many are left altogether?—*Four.*

Then four is one less than five.

27. *An examination of the Children to follow on the above explanation of the table.*

The examination here may be the same as that recommended in the parallel stage of the previous Table.—(See No: 11.)

IV. Calculation of irregular numbers, from the whole to its parts, and from the higher to the lower numbers.

28. *The Children to learn the table of irregular numbers in the forementioned manner.*

We may now proceed in the last place to teach this table in the same manner as that immediately preceding, but commencing with the highest, and ending with the lowest number.

ADDITION.

Seven are four and three; six are four and two; five are four and one, &c.

SUBTRACTION.

Four are three less than seven; four are two less than six; four are one less than five, &c.

29. *This mode of calculation to be explained to the Children with the Abacus.*

The explanation of the foregoing mode of calculation may proceed in the following manner.

ADDITION.

The teacher moves forward four balls on the fourth line, and three on the top line.

How many balls are there together on these two lines? —*Seven.*

How many are there on the fourth line?—*Four.*

How many are there on the top line?—*Three.*

Then seven are four and three.

SUBTRACTION.

Let the balls be placed in the same manner as above.

How many balls are there together on these two lines? —*Seven.*

How many are there on the top line?—*Three.*

How many are there on the fourth line?—*Four.*

I remove the three on the top line, how many are now left?—*Four.*

Then four are three less than seven.

In every stage of the table of irregular numbers, in addition and subtraction, the process may be the same as that which has been described in the particular mode of using the table, under which it may occur.

30. *The Children to undergo an examination in the foregoing mode of learning the table.*

For the purpose of examination, I may here also refer to the method pursued at the similar stage in the use of the table of regular numbers.—(See No. 16.)

THE USES OF THE TABLE OF IRREGULAR NUMBERS.

The uses of the table of irregular numbers are the following.

1. It supplies the deficiencies which were left unsupplied in the table of regular numbers. Thus, in the previous table, the child has been taught that twenty-four and four are twenty-eight; the intermediate numbers, twenty-five, twenty-six, and twenty-seven, are left unsupplied. He now knows that twenty-four and one are twenty-five; twenty-four and two are twenty-six; and twenty-four and three are twenty-seven.

2. It contains within itself the elements by which its own deficiencies may also be supplied. For instance, in this table it does not appear that four and five are nine. How are the children to arrive at this knowledge? They have, in fact, actually learned it, and require only a moment's thought to form the combination. The tables have put them in possession, that is, of the following steps. Five is one more than four. Four and four are eight. Eight and one are nine. Then four and five are nine. They have not learned that nine are five more than four. But they have learned all the following steps to this conclusion. Nine are one more than eight. Eight are four more than four. Four and one are five. Then nine are five more than four. It need not, indeed, be supposed, that this must be the exact process by which the children will arrive at the right conclusion; but having all the intermediate steps well impressed on their minds, it is impossible to doubt that the concluson will be rightly, and very quickly attained.

3. Another use of this table will be found in the calculation of those numbers which exceed the actual range of the table itself: for the children have learned the succession of tens in the first table, and that which is now before us, may be considered as a rule of calculation of numbers, in Addition and Subtraction, between twenty and thirty, between thirty and forty, or between any of the higher numbers of ten, as well as between one and ten, or ten and twenty. Thus twenty-four and nine are twenty and nine and four. The children have learned that nine and four are thirteen, and that thirteen are ten and three. What then is their actual state of knowledge in reference to the calculation before them? That twenty and ten are thirty, and three more are thirty-three.

4. Another use of this table will be found in its combination with the other table. For instance, forty-seven are forty-four and three. But four times eleven are forty-four, therefore forty-seven are four times eleven and three over. Or the same number is one less than forty-eight, or one less than twelve times four. Or forty-seven are three more than forty-four, that is, in forty-seven there are eleven fours and three over.

THE THIRD TABLE

OF DECIMAL NUMBERS,

FOR

Addition and Subtraction.

	10	20	30	40	50	60	70	80	90	100
20	30	40	50	60	70	80	90	100	110	120
30	40	50	60	70	80	90	100	110	120	130
40	50	60	70	80	90	100	110	120	130	140
50	60	70	80	90	100	110	120	130	140	150
60	70	80	90	100	110	120	130	140	150	160
70	80	90	100	110	120	130	140	150	160	170
80	90	100	110	120	130	140	150	160	170	180
90	100	110	120	130	140	150	160	170	180	190
100	110	120	130	140	150	160	170	180	190	200

THE THIRD TABLE

OF DECIMAL NUMBERS,

FOR

Addition and Subtraction.

31. *The Children to learn the table of Decimal Numbers*

This table must be learned in the same manner as the last, for addition and subtraction only. The children may repeat it after a monitor at the rostrum, clapping their hands at each change in the numbers. It must be observed that the progress is always here through tens.

ADDITION.

Forty and ten are fifty. Forty and twenty are sixty. Forty and thirty are seventy, &c.

SUBTRACTION.

Ten from fifty leave forty. Twenty from sixty leave forty. Thirty from seventy leave forty.

This table may be used in the same four methods with the last; but it is not necessary that it should be here again explained how those methods are particularly to be followed.

To illustrate numbers so high as those of this table, on the abacus, is neither necessary, nor indeed, possible.

32. *The Children to be examined, whilst they are assembled in the Gallery, in the foregoing Table.*

The examination of the children when they have learned this table, may, in each progressive step, be the same as that which they underwent at the parallel step in the attainment of the other tables.

USES OF THE TABLE OF DECIMAL NUMBERS.

The uses of this table are the following.

1. First, for all calculations within its own immediate range, in addition and subtraction.

2. In the next place, to give increased power to the first table of regular numbers. If it be proposed, for instance, to calculate a number beyond the limits of that table, as fourteen times eight, it may be done after learning these two tables, in the following manner. Fourteen are twice seven. Fourteen times eight are twice seven times eight. Seven times eight are fifty-six. Twice fifty-six are twice fifty and twice six. Fifty and fifty are a hundred. Six and six are twelve. Then fourteen times eight are one hundred and twelve. The children are ignorant of the immediate answer to the question; but, in the two tables, they have learned all the steps to it, and, whether in the way traced out above, or in some other way, to which they have habituated their minds, they will quickly arrive at it. The extensive aid which this table is calculated to lend to the first, will be readily discovered by the intelligent teacher.

3. It also adds increased power to the second table of irregular numbers, in the following manner. If it be required to calculate, for instance, how much are thirty-

seven and fifty-three when added together, the following steps have been attained. The children have learned from the second table that seven and three are ten. The third table of decimals informs them that thirty and fifty are eighty; and that eighty and ten are ninety. They have therefore thus been conducted to the conclusion that thirty-seven and fifty-three are ninety.

MENTAL CALCULATION.

33. *General examination in all calculations which are within the range of the three tables of numbers.*

When the older children of an Infants' School have been well instructed in the three tables of numbers, and, during the acquiring of them, have been constantly and efficiently subjected to a course of examination, the ground is well laid for a very extensive use of MENTAL CALCULATION. The teacher may now practise them in almost any mode of simple mental calculation of numbers which may be suggested to his mind; but he must remember, that there are few of the children who will, at any one time, be well grounded in all the three tables, and that it would therefore not be desirable to propose questions of difficult solution in order to bring forward the most instructed amongst them, but rather such as may quicken the attention and try the skill of all. One simple question which ten of his children can answer with a little consideration, will be far better than ten questions to which only one can reply.

I shall not here suggest any questions on the whole of the tables of numbers which have been supposed to be learned; as it is not my wish to save the teacher the trouble and necessity of exercising his own mind in form-mental calculation, may be followed up in figures through all the first rules of simple arithmetic; addition, subtraction, multiplication, division, and fractions.

The mode of proceeding is this: slowly and step by step to write down or place on the silent teacher each figure in succession, and to direct the children to numerate each part as it is formed. The sum is actually done by themselves. The teacher only places the figure as they direct, encouraging them if they go on rightly, and correcting any error which may arise.

THE MANAGEMENT OF WRITTEN FIGURES.

36. *The Children to be taught to write Figures.*

Hitherto the children are not supposed to be able to write a figure. It has not, I think, sufficiently impressed itself on the instructors of the young, that the minds of infants may be brought to receive the principles of knowledge far earlier than physical circumstances will allow us to teach them a manual art. Our further progress, however, now requires that the children should be instructed in the management of figures themselves. The lesson here becomes one of making figures with their own hands on slates, or on the large board, with a piece of chalk. As this belongs rather to the course of lessons on the art of writing, I shall defer what I may have to say on it for the present.

37. *The Children to be taught to manage Sums on Slates.*

It remains only, after the acquirement of the lessons which have been described, that small slates be placed in the hands of the children of the first class, (for it is not to be expected that any more than the first class should have made sufficient progress,) and that, under the careful instruction of the teacher, they should be taught to do sums in the first rules of arithmetic.

COMPOUND AND MENTAL ARITHMETIC.

38. *The Children to be taught to practice Compound and Mental Arithmetic.*

The subject of compound and mental arithmetic, belongs rather to higher schools than to those for whose direction the present manual is drawn up. It has however been the intention throughout the course of instruction which has been recommended in this book, to prepare the minds of the infants for this attainment; and it is desirable that the teacher of an Infants' School should keep it in view. He may perhaps be able to do little, in leading his children to calculations of money; that little however will be valuable to them. It will, at any rate, be a preparation for further attainments in another school, and, whilst it adds one other means for variety and entertainment, in the multitude which are before the teacher of an Infants' School, it will assist in rendering an art pleasant, which is too often irksome to the instructed and a source of vexation to the instructor of the young.

CHAPTER V.

THE ART OF WRITING.

I shall detain the reader but a short time on the subject of the Art of Writing; as that art does not properly belong to the system of infant instruction. The knowledge of it as a manual acquirement, can exercise no influence on the dispositions of the child; nor does it seem much to aid in unfolding his intellectual powers. It is desirable, however, that the older children should be able, before they finally leave the Infants' School, to form the letters of the written alphabet, and to write, and in some measure to manage figures in calculations. Without this latter acquirement, indeed, they will not assume that place in the school which they subsequently enter, to which their other attainments in arithmetic justly entitle them.

I would confine these restrictive remarks exclusively to the view of writing as a manual art. All those parts of this knowledge which imply an intellectual effort, may and ought to be acquired, by the greater part of an Infants' School.

DIVISION OF THE KNOWLEDGE OF WRITING.

The knowledge of writing may be divided into two parts; a correct *acquaintance with the forms* of letters or figures, separately or conjointly, and the *imitation* of those forms. The former of these must be considered as part of the general instruction of the school. The latter can be attained only by the older children.

I. A KNOWLEDGE OF THE FORMS OF LETTERS AND FIGURES.

1. LETTERS.

1. *The Children to learn to read the written Letters.*

The first step in teaching the art of writing is to instruct the children to read written letters.

1. Now there is no very great distinction between many of the written, and the corresponding printed letters. The knowledge of written letters will therefore be most accurately attained by a child who can already read the printed letters, by observing the distinctions as they may be placed by the side of each other. The teacher then may arrange the children in the gallery, and either himself write and print letters on the large slate, or place on the silent teacher successively the written and printed letters, until they have learned to read the one as well as the other. He must be careful to teach them to distinguish between the written and the printed letters.

2. The knowledge thus attained will be confirmed, and the attainment of each child discovered, if the written letters be impressed on tins and mixed in the wooden trays with the others, which are used in the early stages of the art of reading.

2. *The Children to learn to read written Words.*

The power of reading written words, may be communicated in the same manner as that which has been recommended in teaching the letters. Let the teacher write them on the large slate, or set them out on the silent teacher, before the children when assembled in the gallery.

The lesson just described may be used for a twofold purpose. The children may be instructed by it in reading written words, and also, if it be used when the children are under examination in spelling, it may be made to aid in that important part of their instruction. Let the teacher pronounce the word which he wishes the children to spell, and letter by letter write it down as they give the answer.

3. *The Children to learn to read written Sentences.*

Sentences may be made the subject of a similar course of instruction with the words, by writing them on the large slate before the children in the gallery.

This may be also made subservient to other parts of instruction. When the children are assembled in the gallery they are very frequently under a course of examination. The questions which are to be put to them may be, occasionally, written on the slate, and a twofold benefit will arise, if the children be required both to read the sentence which has been written, and to give the answer. The answer may, indeed, itself be also written by the teacher as the children may dictate it.

The attainment of the knowledge of written words and sentences, is not of pressing importance, and the foregoing lessons may therefore be given only occasionally, as the teacher may think them conducive to variety and amusement. If the children be any reasonable time in the school, they will have acquired this knowledge without its having been made a subject of distinct and constant instruction.

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2. FIGURES.

Figures will cause the teacher rather more trouble. We have already said something on this subject, in the progress of the lessons on the art of arithmetic. It will not be necessary to add much in this place.

4. *The Children to be taught to read single figures with the aid of the Abacus and the large Slate.*

In order then to teach the children to read written figures, the teacher must use the abacus, the black board, and the large slate. In the present lesson, he must confine his attention to the highest line of balls on the abacus.

He moves forward the first ball.

How many balls are here ?—*One.*

He writes the figure one, and explains to the children that the figure is a sign of one.

He moves forward the second ball.

How many balls are now here ?—*Two.*

This also he puts down in a figure, and gives a similar explanation.

When this has proceeded through the whole of the top line, he may then proceed in a different manner, writing first the figure on the slate and asking the children to direct him in placing the right number of balls to correspond with it.

This lesson refers to the first ten numbers alone,

5. *The figures of Numbers above ten to be learned in the same manner.*

The whole of the first ten balls are brought forward, and the teacher writes the figures which represent ten on the slate. He brings forward the first ball on the second line, and afterwards the third and the fourth, &c., in each instance altering the figures on the slate to show how they are severally to be expressed. This lesson may, if it be thought right, proceed through the whole of the abacus, always requiring the children to count the balls before the figures are written.

6. *Upon the last lesson, general Numeration by figures, to follow.*

The higher combinations of numbers in written figures, will easily follow without the aid of the abacus. The teacher must proceed here gradually through every step, until the children can read hundreds, and thousands, and tens of thousands, and higher numbers without difficulty. He had better divide the figures at each step in the first instance, and afterwards write them without division.

7. *The figures to be read on Tins.*

To confirm the knowledge which has thus been communicated, and as a constantly recurring individual examination, the figures, whether separately or conjoined, may be impressed on tins, and learned with the other lessons taught in this manner.

II. IMITATION OF WRITTEN LETTERS AND FIGURES.

The imitation of written forms, whether of letters or figures, must proceed under the immediate observation of the teacher, and must be confined to the older children in the higher classes. A desk must be provided for this purpose; as all attempts to write on slates without this support, must be made under difficulties unnecessarily increased, and will tend to the acquirement of bad habits, which must be afterwards corrected. It is better to do a little well, than to make an appearance of progress badly.

I. LETTERS.

8. *Elements of Letters to be learned.*

Let the children first be taught to imitate the most simple elements of letters. In this, and in all the subsequent lessons in writing, the copy which the children are to imitate must be written carefully, and in very large characters, by the teacher, on the large slate, and placed at a distance before the desk on which the children are to write, that every one of them may see it clearly.

9. *Perfect Letters to follow.*

In the same manner perfect letters may be placed before them, and be the subject of imitation.

10. *Words and Sentences afterwards to be copied.*

It will require care on the part of the teacher, in afterwards conducting his little pupils to the formation of words, and then of connected sentences. The progress must be slow, and the steps chosen, extremely gradual.

11. *Writing without Copies to succeed.*

In some few instances the aptitude of children in the attainment of an art is such, that, if a sufficiently long time be allowed, it may be found proper to permit a child to write without the aid of copies, at the dictation of the teacher, or from lessons which he has committed to memory. This can, however, but seldom happen in an Infants' School, and, where it is possible, will not frequently be thought to be desirable.

2. FIGURES.

12. *Single Figures first to be imitated.*

In acquiring the art of writing figures the children must first learn to copy single figures, commencing with the more simple and easy, and proceeding to the more difficult.

13. *Figures in combination to follow.*

Upon the last lesson it will naturally follow that they should imitate figures in various orders of combination; but they should be suffered to write no figures without having first read the copy, and without afterwards reading what they have written to the teacher.

14. *Figures to be written at the dictation of the Teacher.*

The children may next proceed to write figures at the dictation of the teacher.

15. *Figures to be divided according to the progress of Numeration.*

It will form another step in the art of writing and managing figures, if, in all higher numbers, the children be directed to divide them into their several parts according to the progress of numeration.

16. *Sums to be written by the Children.*

It will form the last step in writing figures, if the children be taught to copy from the large slate, first more easy, and then more difficult sums. They may learn to write a sum before they actually construct one.

This last step, will accord, indeed, with the last step in acquiring the art of arithmetic. When they know how to write down a sum in any particular rule, it will be the business of the teacher to dictate a sum to the children, to assist them in working it, and direct them in setting it down on their slates. They will have effectually learned the art, when it is no longer necessary that he should interfere further than to direct them in preparing the sum which they are to do. At every step, however, and in every line, the children must read aloud to him, and numerate the figures which they write: for it must be ever borne in mind, that knowledge is always regarded in an Infants' School as elemental. To suppose that a child may reach beyond this stage in acquirement, is to suppose that he is no longer a suitable inmate of the establishment. He is prepared for a higher school, and should by all means be removed to such an institution.

CHAPTER VI.

ORAL INSTRUCTION.

It must here be observed, that, in all which has already been described, the Infants' Schools partake in the direct object which is proposed in other establishments for the instruction of children. The lessons have, indeed, been so arranged, as to make an Infants' School to be a suitable preparatory establishment to other schools. There are some points, however, and those by far the most important, in which the instruction of an Infants' School must, necessarily, pursue a course peculiar to itself. Here it is the principal aim, to rectify the dispositions, to form good habits, and to implant the best principles in the minds of the children. The mode of communicating knowledge, very frequently pursued in other schools, is not calculated to secure this end. It tends rather, to excite evil feelings, and to distress the mind, than to promote the better dispositions. And if the use of books, according to the general method of teaching by the memory, were desirable, it is a course which could not well be adopted in an Infants' School; since the attainment of the art of reading would, under such an arrangement, itself occupy the principal part of the time appropriated to these establishments. It cannot, moreover, be denied, that if the objects which have been stated as holding the first place in the system of infant instruction, are to be esteemed as of the highest importance in the education of the young, the earliest period is the most suitable for communicating them. The first seven years are the seed-time of life. Should these be filled up with the attainment of an art, and suffered to pass away without a direct and persevering effort to cultivate the moral feelings, the difficulties opposed to all substantial improvement must be fearfully increased. And let it not be thought that there is, in the nature of things, any necessity for the delay. Extraordinary intellectual powers are, indeed, the lot of few; but every mind is, at all periods of life, capable, with that aid from heaven which is bestowed on those who seek it, of receiving that measure of knowledge which is adequate to its own regulation.

It is singular, indeed, that it should be so generally prevalent to conceive, that the art of reading is the first step in knowledge, and that little can be done effectually to instruct the mind of a child, till he has been taught the use of a book. But it should be remembered, that the attainment of an art requires an accuracy of observation, and a play of the intellectual faculties, which are not, to the same extent, necessary in the reception of many other subjects of knowledge, and which are, in fact, stimulated and matured by the exercise into which the mind is called in its attempts to form itself to the new subjects of thought, which are thus presented to it.

It is not possible, however, to fall into this error in the instruction of an Infants' School, if all is there attempted which may be readily done. The teacher will soon discover, that he must himself be the fountain of knowledge and feeling to his little pupils. He must communicate thoughts from his own mind to theirs, and feeling from his own heart to their hearts. He will find that he must begin his instructions, not when they can read, but when they can think and feel. He must commence even earlier than this. He must be the first to call their minds into action, and to teach them how to think, when to feel, and when to be subdued.

The most important part, then, of the teacher's duty is that now to be arranged under the head of oral instruction; by which he communicates knowledge and feeling from himself to the children committed to his care.

In addressing oral instruction to the children, the teacher of an Infants' School will have several difficulties to contend with. He must fix their attention; inform their mind; call their faculties into action; impress their memory; engage their sympathies; and so communicate what he has to say to them, that the attainment of knowledge may, from the very commencement, be associated with the most pleasing emotions.

Now it is not enough to affirm, that in order to this he must first well inform his own mind, and then deliver the lesson in plain and simple language. If these are the only means which he uses, every child before him will, in a few minutes, direct his attention to every thing but the instructor, and only disorder and confusion will ensue. Nor is it suitable to advise that an austere authority should be assumed, and silence and attention thus enforced on the infants. The communication of knowledge in the midst of sensations of fear, can produce no salutary effect on the moral feelings of the learner; and it is more than probable that attention, if thus gained, will be fixed only on the person of the master, who is the source of terror, and not on the lesson which is delivered.

The subject of oral instruction, then, divides itself under two heads:—the *manner* in which that instruction may be conveyed; and the *subjects* which may thus be delivered to the children.

MODES OF DELIVERING ORAL INSTRUCTION.

On the modes of delivering oral instruction, the following recommendations may be submitted to the reader. It may be done,

I. By Objects.

This is nature's first mode of instructing the human mind. The child is constantly receiving, by every sense, matter for thought, from all which is presented to his notice around him. His first conceptions are rude, and often erroneous; but time, and experience, and the comparison of facts, and events, and objects, conduct him, at last, to a considerable measure of correctness and truth. Were every human being isolated from his fellow-men in the world, this must be the tardy progress made by each towards maturity of thought, and all, with few exceptions, must pass out of life with information little more extended than that which is attained by infancy. But the comparison of the experience and knowledge of one man, or of one generation of men, with those of others, improves the universal mind, and renders the path to higher attainments of knowledge still more easy and sure, to every succeeding age. And this is the benefit of the practical education of the young, conducted by the older and more experienced. The mind of infancy is thus led by a more direct road to truth. The objects around the child present more than a rude outline to his notice. In the hand of age and experience, they assume an intelligence which enlightens the observer, whilst it stimulates his curiosity, and amuses his feelings. The properties of what he sees are immediately communicated, and especially is he taught to connect all with his own highest and best interests, both in this world and another.

But though instruction by objects be a suitable mode for an Infants' School, we must be careful to prescribe the limits to which such a mode must be restricted.

It would be in vain to consider the objects presented to a school of infants, in reference to any philosophical system in which they may hold a place. They must be here regarded in their isolated form, in the history of their parts and uses, and especially with reference both to the wisdom and goodness of Him who is the great author of all, and also to the subjects of that book, the right knowledge of which involves the eternal welfare of all.

The mode of instruction by objects has already been, in part, brought into use by means of the abacus, in the calculation of numbers. I shall proceed to give a more definite instance, by way of illustration of what has been said.—(See Note I.)

A LESSON BY ORAL INSTRUCTION WITH THE ASSISTANCE OF AN OBJECT.

Branch.

The children are supposed to be assembled before the teacher in the gallery. He has a small branch of some tree,—an oak, for instance, in his hand, with its leaves and fruit upon it.

Now, my children, I wish to tell you something about the thing I hold in my hand. What do you think it is? It is the branch of a tree. I think I can tell you what sort of a tree it was taken from; I can tell that, by the shape of the leaves, and by these berries which grow upon it. What do you call these berries?—*They are acorns, sir.*

This is a branch of a tree. Do you think it is not a whole tree? I have seen many oak trees as small as this. —*No, it is not a whole tree, because it has no roots.*

Roots! Where should the roots be, to make it a whole tree?—*Down at the bottom, there.*

Roots! what part of the tree are the roots?—*They are that part, sir, which grows underneath the ground.*

Could the tree live without the roots?—*No, sir, it would die.*

It would die, because the tree takes its food from the ground. We eat our food by our mouth, but the tree takes it by the roots. And what does the oak tree grow from?—*From an acorn, sir.*

Yes, the acorn is put into the ground, and there strikes out roots for food, and then the little tree springs up from it and grows till it becomes a great tree. And what do you call these?—*The leaves, sir.*

And this?—*An acorn.*

Well, the food which the roots take from the ground, passes up into the tree, and makes leaves here, and fruit there, and all the other parts, so that they all grow together. But look again, my dear children, at this branch. It was only a bud once. Then it broke out into a little sprig, and spread, and spread, till it became as large as you see it. Did it grow of itself?—*No, it could not do that.*

God made the sap which is the food of the tree. God made the food to pass through the whole of it. God made the leaves, and the acorn, and every part of the tree. How great, and wise, and good God is! He gives you food too. And his sun shines upon you. And you breathe the air which he has made. And God sees you always, and watches over you, and keeps you in all your ways. The tree cannot think or speak. The tree does not know who takes care of it. But you know. You can praise Him for his mercy. You can love him, and fear him, and, by his help, do what he tells you; and then he will bless you for ever.

My dear children, look again at this branch. It grew—where did it grow?—*On the oak tree, sir.*

I think children are something like the branches of a tree. They belong to their parents; and their parents take care of them, and, by God's help, feed them, and give them clothes; and they grow up under their care, and are part, almost, of themselves.

Jesus Christ—who is Jesus Christ?—*The son of God, who came into the world to save sinners.*

Well, Jesus Christ is called in the Bible a branch, because he was born in the family of David the king. Think of that, my dear children. Jesus Christ was born a little child like you, with flesh and bones, and with a heart which could feel and be sad like yours. And we read that they laid him at first, when he was a little babe, in a manger, because he was poor—poorer than any of your parents. And afterwards, when he grew up, he had not where to lay his head;—no house! no home! If you pray to him, then, he can hear you, because he is God, and he can feel for you because he is man. And if you trust in him he will do every thing for you which is good.

This branch is torn away from the tree. Do you think it will bear any more fruit?—*No, sir; it will not bear any more fruit.*

My dear children, the Bible tells us that we are all branches, and the tree is Jesus Christ. What must we bear then?—*We must bear fruit.*

What is the fruit which we must bear?—*We must do all which is good, and all which the Bible tells us.*

Tell me some of the things which we must do if we bear fruit to God.—*We must be sorry for our sins. We must ask Jesus Christ to wash our sins away in his blood. We must do what our fathers and mothers tell us. We must love each other. We must pray to God, and read the Bible, and try to get to heaven at last.*

This, and much more, is good fruit. Well, the Bible says, a good tree will bring forth good fruit, and a bad tree will bring forth evil fruit. What is the evil fruit which wicked children bear?—*They lie, or steal, or swear, or do what is wrong; or do not pray to God, or read his Bible, or keep his sabbath holy.*

This branch will not bear any more fruit. Why will it not?—*Because it is taken away from the tree.*

The Bible says, that, like the branch, we must always be joined in our minds, and thoughts, and feeling to Jesus Christ; love what he loves, do what he would have us to do, and trust in him for all things, or else, like this branch, we shall bear no more good fruit. Christ gives his grace,—his Holy Spirit to those who think of him, and believe in him, and follow him, and do what he tells them in his book, and love him.

Will you try to do so?—*Yes, sir, we will try.*

You must ask God to help you by his Spirit, or else you will not even try.

But we may say something more about this branch. Look at it again. Are there any animals which eat acorns, when they fall from the tree?—*Yes, sir, pigs and squirrels, and other animals eat them.*

And these leaves; do they stay on the tree all the year?—*No, they fall off in the winter, when the frost comes.*

Are they of any use when they have fallen off?—*They* *gather them together in heaps, and the next year they throw them over the land for manure.*

Now look; I am tearing off something from the branch which covers it all round like a coat. This is the bark. When the bark is dried the tanners use it to assist in turning skins into leather, which they call tanning. Who can show me some leather which has been changed from the skin of some animal by the help of bark from an oak tree?—*Our shoes, sir.*

And now the bark is off, what is this which is left, which was under it?—*It is the wood.*

Well, is the wood of any use?—*Oh yes, they make many things of wood.*

Tell me the names of some of the things which are made of wood?—*Carts and wheelbarrows, and the floor of the room, and the beams, and tables, and many other things.*

And of the oak wood particularly, they make the great ships which sail on the sea.

Can you tell me what persons they are who work wood, and make wooden things?—*Carpenters.*

And who put the acorn in the ground that the oak might grow?—*Nurserymen.*

And who saw it up, when it is cut down?—*Sawyers.*

And who keep the pigs which feed on the acorns?—*Farmers.*

And who tan the skins, with the bark, to make leather of them?—*Tanners.*

All these work to get their own bread, and to find food and clothes for their little children. If they are diligent and careful, and bring up their families to fear God, God will bless them. You must work some day for your living. Learn, my dear children, to be diligent and to serve God, and then he will bless you.

Very many more things might be said with the branch of a tree as an object before the children. Enough, however, has been brought under the notice of the reader to illustrate this first mode of oral instruction.

The next mode of oral instruction is,

II. By Pictures.

Now pictures may answer a twofold purpose. They may be used to represent some objects which circumstances do not permit the teacher to present to the eyes of the children, or some event which has happened, in which the children are more nearly or more remotely connected. In the former instance, they are the best substitutes which we can procure for real objects, and in the latter, for the real action of life. I shall illustrate both, by an instance of each.

LESSONS BY ORAL INSTRUCTION, WITH THE ASSISTANCE OF PICTURES.

1. Pictures of Objects.

I will suppose then, that the teacher has suspended on the silent teacher, the picture of a cow.

The Cow.

Do you know what animal this picture represents?—*Yes, sir, a cow.*

Can you tell me any thing about the cow?

What does she eat?—*Grass.*

Where does she live?—*In the fields.*

She has horns.. Does she hurt people with them?—*Not very often, except they hurt her.*

No, the cow is generally very mild. She might hurt us much, but she does not injure any one. Learn from the cow not to hurt one another when you feel that you have power to do so. The strong should take care of the weak, and keep them out of harm's way.

What is the young of a cow called ?—*A Calf.*

The calf is a foolish, ignorant little animal, but the cow takes great care of it, and if any thing try to hurt the calf, the cow defends it with her horns.

Who took care of you, my dear children, when you were very little ?—*Our mothers.*

Then surely you should love your mother and your father, and try to make them comfortable and happy, and do aways what they tell you.

But look again at the picture. Is the cow of any use to us whilst it is alive ?—*Yes, the milkman draws milk from her.*

Well then, tell me what we use the milk for ?—*We drink it for our breakfast in the morning ; and it is mixed up with many sorts of food which we eat.*

Well, think if it be of any other use ?—*If the milk be left a few hours in the pans, the cream comes to the top of it.*

And what do they make of the cream ?—*Butter is made of cream.*

I will tell you how butter is made of cream. The cream is put into the churn which is turned round till it changes into butter. It is then pressed, and all the butter milk taken from it.

But what else is made of the milk ?—*Cheese is made of milk.*

Yes, something which they call rennet is put into the milk, which changes it into curds and whey, and the curds are pressed into cheese.

You do not remember any other use of the cow whilst she is alive. I have seen cows and oxen, but especially oxen put under the yoke to draw a plough or a cart. At first they are rebellious and kick, but afterwards they become the most patient and laborious of animals.

How good God is to give us these useful animals to furnish food for children and to labour patiently for us.

We must try to be like the patient animal in doing the will of God; not "like a bullock unaccustomed to the yoke."

But is the cow of no use after she is killed? Look again at the picture.

What is this?—*Her head.*

And these?—*Her horns.*

How many horns has she?—*Two.*

And what is all this?—*Her body.*

And these?—*Her legs.*

How many legs has a cow?—*Four.*

What is she covered with?—*A skin.*

And what is on her skin?—*Hair.*

Well now, after she is killed, what do we call her flesh?—*Beef.*

And what is the flesh of the calf called?—*Veal.*

Is the cow when killed, of any further use? What becomes of her horns?—*Combs, and other things, are made of horn.*

And is her skin of any use?—*Yes, it is tanned and turned into leather.*

And her bones, are not they used for some articles? —*Yes, for handles of knives and forks.*

So that every part of the cow is of some use to us.

Now look again at the picture. It represents a cow. Who made the cow, and all the other animals of the field, to be useful to us?—*God, sir.*

Are we like the cows?—*No sir, the cow has horns, and has four legs, and is covered with hair, and eats grass.*

And is there nothing within us which the cow has not? —*Yes, sir, we have souls, and the cow has not. We can think, but the cow cannot think. We can pray to God and praise him, which the cow cannot do.*

And when the cow dies there is an end of it; but it is not so with us. When we die our souls go either to heaven or to hell. When you see a cow, my dear children, think of this. Praise God that you are reasonable creatures, and call upon him to help you to be ready when you die, to go to heaven.

The same method may be pursued with the picture of any other animal; with this exception, that if the animal be of a kind which the children are not likely to have seen, the conversation must be preceded by a simple description of the animal, given by the teacher himself.

2. PICTURES OF EVENTS.

We may now suppose that a picture of some event or transaction in our blessed Saviour's life,—the blessing of children for instance, were suspended on the silent teacher.

Now this is an event of history, of which no circumstance of their life can have informed them, and therefore before any conversation, the teacher must himself describe in few words, in a manner calculated to awaken and fix their attention, the points which compose the story of the picture.

PICTURE OF OUR SAVIOUR BLESSING CHILDREN.

Look, my dear children, at this picture. I see a great many people represented here,—young, and middle aged, and old. Look, there are mothers carrying their little babes. And there are some men standing by, who look as if they were displeased. Others seem to be astonished. And they all seem to be turning their eyes towards one person who sits in the midst of them. See, he has kindly taken one of the infants into his arms and has put his hand on its head. He looks full of compassion and love, as if he wished only to be kind to every body, and to bless the little infants. What is all this about? Who does this represent? Who are these men around him? Who are those women with the infants? Why does he place his hands upon them?

This represents the blessed Saviour who came down from heaven to be a man, like us, and to live and die for us. He is the Son of God, and is now in heaven, God over all, blessed for evermore; but he came upon earth; first an infant, then a child, then a man, and at last they nailed him to the cross, and there he died instead of us. And when he was on earth he went about doing the works of God, and showing kindness to all. He healed sick persons, and raised the dead to life again, and cast out devils, and blessed all who came to him.

These mothers have brought their babes to him that they may ask him to bless their dear children.

And these are the disciples of Jesus—men who used to follow him every where to be taught by him the way to heaven, that they might teach others. But they do not seem yet to have understood their Lord: for they thought the mothers troublesome who brought their babes to Christ. Look how kindly the Saviour receives them. He chides the ignorant disciples, and takes the infants into his arms and puts his hand on them and blesses them. He said these words, my dear children, which you must all try to remember.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Now look at the picture. Who does this represent?—*Jesus Christ.*

Who is Jésus Christ?—*The Son of God.*

Where was Jesus Christ before he came into the world?—*In Heaven.*

Where is he now?—*In Heaven.*

What did he do when he was on earth?—*He did the works of God, all which was great, and good, and kind. He blessed every body who came to him.*

And what became of him?—*He was crucified, and died for our sins.*

Ought you not to love Jesus Christ for all this?—*Yes, we ought.*

What must you do to show that you love him?—*We must trust in him, and pray to him, and try to be kind and good like him.*

Who are these who look so displeased?—*The disciples.*

Who were the disciples?—*Men, who followed our Lord to be taught by him.*

And what do you think he taught them on this occasion?—*To be kind to all, even to little children, and to bless them.*

I will tell you, my dear children, how you may be disciples of Jesus Christ. You must follow him in your minds and thoughts, and love him, and read his word. The Bible teaches you what Jesus would teach you, if he were to speak to you. But who are these?—*They are the mothers who have brought their babes to Christ.*

Did they do right, do you think?—*Yes, all mothers should bring their children to Jesus Christ.*

True, my dear children, they should pray for them, and teach them the words of Christ out of the Bible, and try to make them think of their Saviour.

Why do you think your mothers have sent you to school?—*To learn what is good that we may come to Christ.*

We wish to lead you to him. Try to do as you are taught. Does the picture show you that Christ received the infants?—*Yes, he put his hands on them and blessed them.*

Say, then, the words which the blessed Saviour spake. —" *Suffer,*" *&c.*

I will tell you another text of Scripture which means the same thing, but it speaks to all.—" Him that cometh to me I will in no wise cast out."—(See Note G.)

The next method of conveying oral instruction is,

III. By Narrative.

This differs from the last in being done without the aid of pictures. The course of Examination which follows upon it, assumes a different form, and the application of it to themselves, is of a more restricted character.

A LESSON BY ORAL INSTRUCTION IN THE FORM OF A NARRATIVE.

SAMUEL.

Listen to me, my dear children, and I will tell you a story from the best of books. Which is the best of books?—*The Bible.*

There was once in the country, where afterwards Jesus Christ was born, a good and pious woman, whose name was Hannah. She had no child; and though she tried to serve God, yet she found her home lonely, without any dear little infant to take care of. So she prayed to God, and said, that if God would give her a child she would give him to the Lord all the days of his life. It pleased God, after a long time, to give her one little son, whom, for joy of his birth, she named Samuel; which means, "asked of God." Soon after the birth of Samuel the thankful mother began to think of the promise which she had made, and to ask herself how she might show her gratitude to God, who had heard her prayer, and given her the dear child. Now at Jerusalem there was a great temple, where, as in our church, the people used to go up to worship God. At this temple there were many priests,—men who, like our ministers, spent their time in doing what might be necessary for the service of God. Among these priests the chief and best was Eli, an old and good man. Hannah thought that she should show how thankful she was to God, if she were to bring her little Samuel to Jerusalem, to wait upon Eli, and to spend his time in God's house, and serve him always. So she brought Samuel to Eli, and he was always in the temple; and once in the year she came up to Jerusalem, to bring him a little coat which she had made for him.

Now, after a time, God was angry with Eli, because he did not keep his sons from their wicked ways; and though he would not hurt Eli himself, God determined that Eli's sons should be punished.

One night, when all was still, and Eli was asleep, and Samuel lay in his little bed, he heard a voice calling him, Samuel! The little boy thought that Eli called him, and he said, here am I, and he ran from his bed to Eli; but Eli told him to go back again, for he had not called. No sooner had Samuel laid down again, than he heard the voice a second time, Samuel! Again he rose from his little bed and ran to Eli, and told him that he had heard him call again. This was done three times, and then Eli perceived that it was God who had called Samuel; and he told him, if he heard the voice again, to say, Speak, Lord, for thy servant heareth. The voice was heard again: Samuel, Samuel! And when Samuel had said, Speak, Lord, God told him what anger he felt at the wickedness of the children of Eli, and how he would punish them.

When the morning came, Eli called Samuel to him, and Samuel told him all which the Lord had said.

And Samuel grew up in the fear of God; and, when Eli was dead, he became a great prophet of the Lord.

It will be right for the teacher to repeat the same story at different times, and in different parts, until the children have become sufficiently acquainted with it. Of this he may judge, by the measure of attention which he is able to secure. When the novelty has ceased, and the story is pretty well known, the attention of the children will not be excited by its repetition.

He may then address himself to the children in the following manner.

My dear children, we will now go through the story of Samuel. When I stop, you must tell me how to go on.

SAMUEL.

There was once in the country—*where Jesus Christ was afterwards born*—a good and pious woman whose name was—*Hannah.*—She had—*no child.*—And though she tried to serve God, yet *she found her home lonely, without any dear little infant to take care of;*—so she prayed to God and said, that if God would give her a child,—*she would give him to the Lord all the days of her life.*—It pleased God after a long time—*to give her one little son;*—whom, for joy of his birth,—*she named Samuel,*—which means—"*asked of God.*"—Soon after the birth of Samuel the thankful mother began—*to think of the promise which she had made,*—and to ask herself how she might show her gratitude to God, who—*had heard her prayer, and given her the dear child.*—Now at Jerusalem there was—*a great temple,*—where, as in our church,—*the people used to go up to worship God.*—At this temple there were—*many priests;*—men who, like our ministers, spent their time in doing—*what might be necessary for the service of God.*—Among these priests the chief and best—*was Eli, an old and good man.*—Hannah thought that she should show—*how thankful she was to God,*—if she were to bring her little Samuel to Jerusalem, to wait—*upon Eli, and to spend his time in God's house, and serve him always.*—So she—*brought Samuel to Eli,*—and he was always—*in the temple;*—and once in every year she came up to Jerusalem,—*to bring him a little coat which she had made for him.*

It will be unnecessary here to pursue the story further. It is obvious, that the attention of the children must be kept alive by the means here suggested, and that they will eagerly follow up the narrative, and supply the sentence at each pause. In the foregoing instance, as in various other places of this volume, the parts which the children are supposed to supply are given in italics.—(See Notes G, H, and I.)

The next method of making oral instruction interesting to the children is,

IV. By Conversation.

This mode will be suitable to those subjects which do not offer any thing which can be presented to the senses of the children, or any thing which can well be represented in a picture; but which it is proposed to enforce upon their minds by a direct appeal to their understanding and to their heart.

A LESSON BY ORAL INSTRUCTION IN THE FORM OF CONVERSATION.

On the duties of Children to their Parents.

Now, my dear children, we will talk together about your fathers and mothers. You shall ask me any questions which you like, and I will ask you any questions which I may think proper. Let me ask the first question.

Do you know what I mean when I say, Your duty to your parents? What does duty mean? You don't know.

Well then, your duty means what it becomes you to do,—what you ought to do. What ought you to do to your parents?—*We ought to do what they bid us. Is there any thing else, Sir, which we ought to do to our parents?*

Yes: I should think that you ought to do all which you think would please them. It would be hard for them, if you only did what they told you. And if you do what you think will please them, you will do it behind their backs, as well as when they see you.—*We should do it when we are coming to school, and when we are playing together. Do you think there is any thing else, Sir, which we should do?*

Why, yes: I should think you ought to love your parents, and respect them. You should love them better than any one else. It would not be doing your duty to your parents, if you only did every thing because you were afraid that they would be angry with you if you did not do it There should be love in every little child's heart: love to God, love to his parents, love to every body.

Now let me ask you another question, and let each little child give me some answer which he thinks of, when I point to him. I shall point first to one and then to another. Can you tell me some of the things which you ought to do as your duty to your parents?

We must try to be good children.

We must not quarrel with each other.

We must try not to be out of temper.

We must not keep bad company.

We must learn our lessons at school.

We must be willing to say our lessons again to them at home, if they ask it.

We must be quick to do all they tell us.

We must try to be kind to our parents.

If they are sick we must nurse them.

We must be careful of our clothes, and of all we have.

We must be neat and clean in our persons.

We must try to serve God and please him.

Yes, my dear children, the best way to do your duty to your parents, is to begin by doing your duty to God.

Now let me ask you another question. Why ought you to do your duty to your parents?—*Because they are kind to us, and take care of us. They find food for us, and our clothes. When we are well they teach us all which is good, and when we are ill they watch over us, and give us medicine, and try to make us well again. Can you tell us any other reasons, sir?*

Yes, many, but especially because God has commanded all little children to obey their parents. It is the fifth commandment. Who can say the fifth commandment?—"*Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." You always tell us something, sir, out of the Bible; can you tell us now, of any child, in the Bible, who was obedient to his parents.*

Yes, particularly the blessed Saviour himself. It is said that when he was a child, though he was the Son of God, yet he was subject to his earthly parents. But we must not forget that he was truly the only begotten Son of God, and that through all his life; in all he did, all he said, all he suffered, he was doing the will of his heavenly Father. Do you try, my dear children, to be like him. Be good children; obedient to your parents in all things. You will never be able to give back to them the great care and kindness which they have shown to you. Before you thought of taking care of yourself they watched over you, and now they labour to do you good. And remember too, my dear children, that if you do not obey your parents you never can obey God. You serve God when you serve them. You disobey God when you are wicked children and rebel against the will of your father and your mother.—(See Notes G, H, and I.)

I proceed to remark that oral instruction may be made more effectual,

V. By Imitation.

I am aware of the difficulty which attends this part of my subject, and of the necessity of prescribing limits to the use of this means of exciting the attention and giving a form to the ideas of the children. Whatever may be the benefit of imitative action, on the part of the teacher, it is not desirable that he should condescend to be a mimic, and thus make that ridiculous which it is his only aim to make plain. It is impossible, however, to be in an Infants' School for a short period without perceiving the absolute necessity of much action, in every attempt to communicate knowledge to the minds of the children, and that, wherever this may be suitable, that action should proceed to imitation. Language is at best but an imperfect mode of communicating the thoughts of our minds. In common life especially, where the knowledge of language is itself still more limited, they who use most of suitable action, are the persons who most deeply impress, and most extensively inform their hearers. This remark is particularly applicable to the state and circumstances of children. With them language is far more imperfect than with others in whatever station of life they may exist. Their mental powers, indeed, are first called forth, not by words, but by action. They understand by the movements of the countenance and person, long before they comprehend the meaning of words; and in adopting this latter mode of communicating thought, they do not resign the former. The force of these remarks will be more clearly perceived by persons who have been accustomed to attend the establishments for the instruction of the deaf and dumb. Language, simply considered, is there necessarily excluded; but, independently of the signs of letters, which they are taught to use, it is impossible not to be impressed with the sort of perfection which is attained in communicating ideas through the expressive movements of the countenance and person.

The teacher of an Infants' School, then, must be free in the use of suitable action when he addresses the children under his care; and where the subject is the individual exertion of the person, he must not only describe by words, but actually do, if that be possible, or at least, as a substitute of the real action, appear to do that which he describes.

It will not be necessary to give an instance in illustration of what has been said on this subject. This peculiar mode of instruction may be combined with any of the preceding. Action, indeed, should never be dispensed with. There are some subjects, however, in which it may with peculiar propriety be carried forward to imitation, and it should be the particular care of the teacher to use the best discrimination in selecting them for this purpose.

There are other modes of giving effect to oral instruction: I next mention,

VI. By Recitation

This method proposes to follow out and explain the lessons previously learned by heart, or occasionally to assist the children in committing suitable hymns or texts of scripture to memory.

A LESSON BY ORAL INSTRUCTION WITH THE AID OF RECITATION.

The Bee.

Can any of my little children say to me a verse of a hymn?—*Yes, sir.*

"*How doth the little busy bee*
Improve each shining hour,
And gather honey all the day
From every opening flower.

The bee! Who has ever seen a bee?—*I have, sir.*

Well, what sort of a thing is a bee?—*It is like a large fly.*

It is an insect like a large fly, is it? Well, has it got something which a fly has not?—*Yes, sir, it has got a sting, with which it hurts very bad if you touch it.*

God has given it that terrible sting, to defend it against those things which would injure it. How great and good God is, who gives even to a little insect all which is needful for its comfort and safety! But what does the bee eat?—*It eats honey.*

Honey! Where does the honey come from?—*From the flowers in the fields and the gardens.*

And does the bee gather it from the flowers?—*Yes, it takes a little out of one, and a little out of another, till it has enough.*

Busy, diligent little insect! Little boys and girls must remember the bee, and grow up to be diligent, that they may get an honest living in the world.

But is there nothing else besides honey in the flowers? —*Yes, there is poison in some flowers.*

Does the bee then take the poison too?—*No, it leaves the poison, and takes the honey only.*

Take care, my dear children, of the wickedness in the world. Take the good and leave the bad. Get good from each other, and from your brothers and sisters, and your play-fellows, but leave all wickedness alone.

And does the bee gather no more than it wants at present?—*Yes, it lays up a store for winter too: for there are no flowers in winter; there is no warm sun then, and no mild air. And then the bee keeps close in his home.*

You, too, my dear children, must remember to lay up for future times. Even in this world old age, if you live long enough, will come upon you, and sickness. Be careful to prepare for these. But above all, be ready for eternity. There is the winter of death, and the darkness of the grave, where none can begin to serve God. We must lay up our treasure in heaven before we go there, or we shall have no happiness for ever and for ever.

The same course may be pursued with a passage of scripture.

Or, if the time allow, several of the children in succession may be directed to recite a text of scripture, and a few words, in explanation, be spoken on each. The change will be pleasing to the children, and the expectation that they may be called on next, will keep the attention of all awake.

CATECHISM.

If the Catechism be taught in the school, the foregoing is the mode in which it should be learned, and explained. If the Infants' School is the only school to which the children are to be sent, then, by all means, let it be one of the settled objects of the institution, to teach it accurately in this manner. But if, as is earnestly recommended, a Sunday School is attached to the Infants' School, then the Catechism will be better learned by the older children on Sunday, in small classes, under the care of some judicious teacher, who may explain it in a familiar way as they proceed; and it may then occasionally be recited in the Infants' School, and be made intelligible to all.

Let me add, next, as a means of rendering oral instruction interesting to the children, that it may be sometimes done,

VII. By Verbal Instruction.

This mode of oral instruction includes the explanation, in the most simple manner, of all words which the children are likely to meet with in the common course of their reading. It is desirable, indeed, to explain every word with which they meet when they are actually engaged in a reading lesson; as they are thus made to use the art for an intelligent purpose, and an explanation thus given is likely to remain longer infixed on their memory, and to commend itself more clearly to the understanding, in the light which it derives from its connexion in the passage where it may be found. The lesson, however, which is now recommended is of a more distinct character.

When the teacher has selected the words which he intends to explain, he will then have to decide on the manner in which he shall make use of them.

1. He may either barely express the word which he means to explain, or he may propose it to the children to spell, and then explain what they have spelt accurately. In the latter instance, this will be only an enlargement on an ordinary spelling lesson; but it will be an addition both amusing to the children, and absolutely necessary to their improvement.

2. In the next place the teacher may either explain the word himself, in the most simple language which he can form, or he may call upon one or more of the children in succession to endeavour to explain it. The latter mode may sometimes be made to follow upon the former. Under all circumstances, it is an extremely useful method of instruction. It affords an exercise to the intellectual powers of the children, and is a means by which the teacher may aid them in the formation of language, and in the best mode of expressing their ordinary ideas.

3. In the last place, the teacher may confine his explanation to as short a compass as possible, and thus very frequently change his subject; or he may make a single word the foundation of a more lengthened lesson. The variety which will in the former instance arise, will of itself keep alive the attention of the children; in the latter, words will be only a source of oral instruction, which must be conducted according to any one of the foregoing methods which have been brought under the reader's notice.

It would be obviously unnecessary to detain the reader with any particular example of the mode of oral instruction which has now been described.—(See Note I.)

I shall mention only one more mode of oral instruction in an Infant's School, which is,

VIII. By Reading.

It will form an interesting variety to the children if they are sometimes directed to remain in silence whilst something calculated to amuse or affect them is read and explained.

1. If it be a hymn which the teacher proposes to make, in this manner, a source of some observations, or an easy story, of a nature to inform them in some point of conduct; then he may either place the book in the hand of one of the oldest children, who can read without hesitation, or he may arrange the first class in a line before the rest of the children in the gallery, and direct them to read verse by verse, or sentence by sentence, and himself explain or illustrate the lesson, in the manner which he may think to be best calculated to effect the improvement of his school.

2. There is, however, one exercise, which I shall mention here, which appears to me to be peculiarly adapted to the social character which should always be encouraged in an Infants' School; the management of which must be reserved solely to the teacher himself. I refer to the reading of suitable short passages of the scriptures to the children, either assembled in the gallery, or sitting silently in their places round the large room.

Let the teacher choose a short, simple, affecting passage of scripture, and when the children have been reduced to absolute stillness, and have continued so for a few minutes, let him read it solemnly and slowly.

Before he begins to read, he should impress on the minds of his little audience the seriousness becoming the duty in which they are about to engage.

This, my dear children, is God's book. We must read it with reverence and thoughtfulness. Like little Samuel we must say, "Speak, Lord, for thy servant heareth." Be still, then, and attentive, while I read.

The children may not all, perhaps, clearly understand what he reads. His utmost endeavours may fail of explaining it to them. But something is gained, if they begin to feel that the reading of the Bible is a suitable, social occupation; if they be taught to think that they must be silent and attentive when that sacred book is before them; that there is something solemn and important in the truths of God's word; that no other book is to be held in comparison with it; and that they must listen with earnest attention to all which it addresses to them.

SUBJECTS OF ORAL INSTRUCTION.

Having thus passed over the various modes of conveying oral instruction to the children of an Infant's School, I shall, in the next place, according to my plan, direct the reader's attention to the subjects which may be used in this part of the education of the infants. I shall have occasion here also to divide what I may have to say, under two distinct heads: the nature of the subjects to be thus used; and the limits which it will be desirable to prescribe to the use of them.

1. THE NATURE OF SUBJECTS TO BE USED IN THE ORAL INSTRUCTION OF AN INFANTS' SCHOOL.

I think it necessary to draw the attention of the reader to this topic, because, for order, as well as consistency, it is always desirable that the course of instruction should, as far as possible, be accurately described.

The part of instruction which is now before us, while, as it has been before remarked, it is, in a great measure, peculiar to the system of infant education, is by far the most powerful means, within the whole range of that system, for correcting and giving form to the feelings and minds of the children. The acquirement of the arts of reading, arithmetic, and writing, will leave the learner with the same prevailing dispositions as he had before he attempted to make himself acquainted with them; but, at the early age to which our system refers, when the mind has not learned to put forth all its powers, the thoughts of the teacher, addressed with kindness and feeling to the ear of the infant, are quickly adopted as its own; and, to a considerable extent, if sufficient time be allowed, the child begins to receive that form of mental energy, which a constant succession of oral instruction may have recommended to him.

And I may be permitted again to remark, that this is the primary purpose of the existence of Infants' Schools, and therefore, in a peculiar manner, of all oral instruction in them: to train the children to right habits of thought, and a proper regulation of the feelings; to inform, so as to improve; to instruct, so as to educate; to feed the intellect, so as to chasten and regulate the heart.

Now the materials for oral instruction are numberless, and, after the most judicious selection, much must be left to the discrimination of the teacher, who should be an individual well acquainted with the early structure of the human mind, and well disposed to use the power which is entrusted to him, for the highest interests of the children which are committed to his care. It is not, however, desirable either for himself, or for the children, that the teacher should be left entirely to his own discretion in this part of his duty. For the satisfaction of others, as well as for the orderly regulation of the course of instruction in the school, there should be a clear understanding between him, and those by whom he is employed, on the subjects of oral instruction which he is to use.

It appears then, from all which has been said, that either more nearly or more remotely; either through the means of that which is calculated to excite pleasurable feelings, or through that which appeals to the more serious emotions, the subjects chosen should be those, and those only, which are calculated to form and improve the moral powers, and, in every respect, give a right direction to the mind. I shall throw myself for a few moments on the reader's patience, while I state to him my reasons for saying, that those subjects should be derived from the Bible alone.

The Bible, then, is the book divinely appointed for the religious education of mankind; and so various are the modes which it uses for this purpose, that whilst the teacher who makes this the source of the instruction which he delivers, must, if he is faithful to his subject, bring all which he communicates to bear on the highest and best interests of those under his care, it is impossible that he should ever be at a loss for a topic of instruction, whatever may be the range of thought which he may choose to pursue.

The principal subject of the Bible is the salvation of mankind through the mediation of Jesus Christ. Its principal object is, to prepare the minds of men to receive this salvation, and to model their whole character, and course of thought, and feelings, after its principles and obligations ; and this is the highest view of the education of the human mind. It implies the formation of habits best adapted to promote the interests of human society. and at the same time prepared for all the great purposes of our existence in time and eternity. Religious education has, in too many instances, failed of this result, because it has not been conducted on the principles here recommended. It has been, apparently, religious, but not, truly and adequately, biblical.

The more important truths of the Bible, connected immediately with the eternal interests of mankind are, indeed, comparatively few. They are presented to us, however, in every form, and under every figure, which can commend them to the understanding and reception of mankind, from their most simple elements, to the highest mystery which they may assume. All nature, and almost every common relationship, event, and business of life, are laid under contribution to this object, so that while a perfect knowledge, in every form in which they are there presented to our notice, of those things which are of the highest importance to us, is made to include the knowledge of whatever may, in a subordinate degree, interest and improve the mind ; the attainment of all which is absolutely necessary to our future welfare, is at the same time placed within the reach of every age and capacity, a light to the path of every human being in the road to heaven.

Considered then, in reference to the most important of its truths, the Bible may be regarded as the most simple of compositions, purposely accommodating itself to the capacity of even infancy itself; and, whether by its plain statements, its familiar figures, or its higher mysteries calling into action and enlightening the minds of every class and age of human beings. But considered, as I wish here also to consider it, as *a book of general education*, the Bible requires, even for its common reading, extensive information. Though it instructs the unlearned sufficiently for all the purposes of final salvation, it yet unfolds its beauties and its glory, and more extensively effects the present purpose for which it was given, in proportion as, together with a mind submissive to the teaching of God's Spirit, we bring to its consideration a more extensive and enlarged concurrent knowledge.

In this wider view of the Bible, however, as a book of universal education, there are truly important distinctions to be held. The various forms which the principal truths of the Scripture assume, may be made to arrange themselves under different classes, under each of which, the same truth will present itself in a manner either more difficult or more easy to be understood, as "milk for babes, or as strong meat for them who are of riper years." A child may not be able to comprehend a doctrine under every form in which it may there present itself to our view; but there are some, it may be only one, in which he will be able to understand it. As a plain statement it may present nothing to his view on which he can fix an intelligent thought, but clothed in a figure, presented to him in an emblem, illustrated by a relation of life with which he is well acquainted, it may gain admission to his mind and rightly impress his heart. The types, and ceremonies, and prophecies, as well as the many other characters which truth assumes, are in some instances more remote and difficult, and in others bear their explanation on their surface. And in those parts of the sacred volume, which are of a more incidental nature, such as the illustrations which are taken from natural history, customs, and trades, the religious truth may be altogether hidden from the view of an infant, but its elements are within his reach, and he is prepared for the future comprehension of it when he is accurately informed in that which is brought forward only to illustrate it.

An extensive range of instruction is thus opened before the teacher of an Infants' School in the almost numberless topics of the sacred volume. His duty will be, to make a judicious selection; and whilst he proposes, which must be his first object, to impress deeply on the minds and hearts of the children those parts which are of the highest importance to them, he must also constantly endeavour to increase the store of general information which they may possess.

ARRANGEMENT OF THE SUBJECTS OF ORAL INSTRUCTION.

After the forgoing remarks I shall arrange the topics, out of which the teacher may select suitable subjects for oral instruction under the following heads. The first principles of our religion. The duties which are enjoined upon us as flowing from those principles. The devotional parts of Scripture. The figurative parts which illustrate the principles of our faith; such as the emblems, types, and parables of Scripture. The illustration of the effects of religion where duly received, and also of the fearful consequences of a neglect of it; which are found in the narratives and examples of the sacred volume. The more striking evidences of the divine origin and inspiration of the Scriptures, which they contain within themselves; as the Prophecies and Miracles. The subjects which come incidentally under our notice, but which are illustrative, in various ways, of the exact intention of Scripture; by which I intend ceremonial offices, and observances, sects, customs, natural history, trades, geography, and the language of the sacred volume. The principal words which most frequently occur in the Bible. And in the last place, the maxims of common life which are to be derived from Scripture.

I shall endeavour to simplify my intention in reference to each of these topics.

I. THE FIRST PRINCIPLES OF OUR RELIGION.

It cannot, be too earnestly pressed on the consideration of those to whom the education of the young is committed, that it is necessary, not only to form a character, which shall appear to be, in its more prominent points, in harmony with what religion commands, but to communicate also to the mind the principles from which that character is to take its rise. Education must commence where the Bible begins it. The foundations of it must be laid in the great truths of Christianity, or it is not a Christian education. Until this is universally acknowledged, general education and especially infant education, will not produce the happy consequences which ought to be expected from it. Children may, for a time, be kept out of the way of danger: they may be instructed in the arts of life: some general maxims of good conduct may be stored up in their memory, but their education as Christians, will not have been even attempted. No blessing can be looked for from God on our labours, until we use the means which God himself has appointed for obtaining it.

It is said to be impossible that infants should be brought to comprehend the principles of our faith. The remark is made, doubtless, by those who are least acquainted with the powers of infancy. Religion is, in fact, one of the very first things which a child can be brought to understand, because its first principles are, in some sense, in accordance with the earliest movements of the mind. At whatever period of life the heart begins to know what evil is, at that period it may be brought to comprehend the good which is opposed to it. And I would not be supposed to wish to restrict this remark to actions, but to extend it to principles also. When a child, for instance, does a bad action, he may be brought to discover the evil within his own bosom, from which the action flowed. He may learn then the contrary to this. The habit of self-examination, thus implanted, is the first step to true vital religion. It will lead to an inward comparison of what is right and what is wrong; and thus open the way to those principles which have most to do with the secret regulation of the heart and the affections.

And, moreover, there is a vast difference between the effort of mind to contemplate truth in its simple nature, and to contemplate it as a subject of controversy. The very names which it assumes, as a subject of controversy, often tend to perplex the understanding of the unsophisticated. Infants must be taught the principles of religion as subjects liable to no doubt, in the language of truth itself, and in those forms which may most easily commend it to their mental reception. In some instances, indeed, the progress towards the comprehension of the subject proposed, may be through the elements of which it is formed, and what the child learns only to submit his mind to as a whole, in the first instance, he may afterwards be brought, step by step, to understand more clearly and feel more deeply.

Children may be brought to understand their natural inclination to do what is wrong, which, without the use of the term in which it is held as a doctrine of the church, is, in other words, the consequence of the fall, and the corruption of their nature. They may be brought to know that Christ died in order that their sins might be forgiven, which will be to them the doctrine of the atonement; that they cannot do what is right of themselves without the gracious aid of God's Spirit, which is the foundation of the doctrine of the Holy Ghost; that there is but one God; that Christ did the works and spake the words, and put forth all the attributes of God; that the Holy Ghost is acknowledged in the Bible as God, which will prepare their minds for the doctrine of the Holy Trinity. These and many other truths of the word of God may be thus taught to the merest infant, who will learn them effectually, long before he is able to learn them perfectly.

II. THE DUTIES ENJOINED UPON US IN SCRIPTURE AS FLOWING FROM THE PRINCIPLES OF OUR RELIGION.

This subject might be treated very much in the same way as the last. It is manifest that both the number and the character of the duties which we propose to impress on the mind of a child, will be influenced by the principles to which we refer them. A few merely human virtues will be sufficient to carry a man creditably through the business of life. The number will not be very considerably increased, if we refer our actions to those secondary authorities alone by which God is pleased to govern the world: the commands of a parent, the magistrate, or the laws of our country. The only proper view of our duties to God, our neighbours, and ourselves, is that which the Bible gives; and the only adequate principles from which these duties will flow, are there stated, and placed in connexion with the results which they produce. The principles of religion, indeed, and the duties of a religious life are inseparable. Dissolve their unity and they severally lose their character. Principle becomes speculation, and duty self-interest.

But, it may be asked, what duties of a religious nature must we make the subjects of Oral Instruction. Those, I answer, which are more particularly suitable to the age and circumstances of children. Truth, honesty, forgiveness, love, faith, prayer, obedience to parents, diligence, and many others, they may be brought to understand and to admire.

Whatever duty however is brought under the notice of children, must be taught in a manner adapted to their age and circumstances. In these things, as well as all others, they will think as a child, and must be taught as children. There are few duties I believe, which may not be traced into the first principles of which they are formed. To enter for instance into that of prayer, we must habituate our minds to conceive the following truths. God is every where. God sees me. God can hear what I say. God can do all things. God is merciful through Jesus Christ. God will listen to my prayer. These and other truths may be illustrated and explained to the child, in reference to the duty which is to be impressed on his mind ; and when he is made to comprehend these elements of every faithful address to the throne of heaven, prayer will become simple and intelligent.

It will be the part of the teacher to arrange in his own mind the several duties which he may think suitable to the age of infancy, and to accustom himself to contemplate the elements of which they are formed, and the connexion which they hold with the great principles of all true belief ; that he may be prepared to instruct his little charge to their present and eternal welfare.

III. THE DEVOTIONAL PARTS OF SCRIPTURE.

The progress of religious education in the mind is very much attested by the increase of the devotional feeling of the heart. Now the Bible evidently proposes to encourage this feeling. It is a book of discipline in reference to prayer. Education then, according to the Bible, is not complete until the mind is furnished with those thoughts which are suitable in our contemplation of the Divine Being, or when drawing near to his foot-stool.

The first prayer, doubtless, which a child should learn, and which should be thoroughly explained to him is the Lord's Prayer. It is, however, the excellence of this form, that it expresses every desire which we can possibly offer at the throne of Divine Mercy. But this circumstance, while it elevates our conception of its perfectness, seems at the same time to prescribe a wide range of religious knowledge and feeling to him who makes use of it. The devotion of the whole of the sacred volume is expressed in the simple language of the prayer which our Lord thus taught us. In order then to prepare the minds of the children for the right use of it, other devotional parts of the sacred volume should be occasionally committed to the memory. Many parts of the Psalms, with other selections, may be made use of for this purpose; but in this and every other instance, the teacher should carefully accompany the learning of the words, with the most simple interpretation of them which he may be able to command. Nothing is more desirable in the education of infancy than to teach a child to pray intelligently.

IV. THE FIGURATIVE PARTS OF SCRIPTURE, WHICH ILLUSTRATE THE PRINCIPLES OF OUR FAITH; SUCH AS EMBLEMS, TYPES, AND PARABLES.

Here we enter on that kind of language which seems, in a peculiar manner, to address itself to the mind of infancy, and is the first step at which knowledge of a general character is associated with that which is religious. In figures, ideas embody themselves, and, like the objects around us, seek admission to the mind by the aid of the senses. They are more easily understood, more deeply impressed, and are far longer retained, than when they are addressed to us by simple words alone.

EMBLEMS.

The language of Emblems is of very common use in the Scriptures. Knowledge, for instance, and emotion of pleasure, and especially holiness, are compared to the light of day; while ignorance and discomfort, and sin and death, are set before us under the figure of darkness.

There is a peculiar benefit likely to arise from a course of explanatory instruction in the emblems of Scripture. It will accustom the mind, from the earliest periods of life, to regard nature as a book of religious knowledge, on every page of which is inscribed something, in the observation of which we shall be the better, both for time and for eternity. The fruitful tree, the green pasture, the peaceful flock, the kind and careful shepherd, the bloom of spring, the summer's verdure, the sear leaf of autumn, the stillness of winter,—all will have a voice, which will lead the heart from the external forms of things to the great spiritual subjects which they are made, in the sacred volume, to illustrate,—to that God, "in whom we live and move, and have our being."

TYPES.

Many of the Types of Scripture may be made, with the best effect, the subjects of oral instruction in an Infants' School. It will be incumbent on the teacher to select those which are more simple in their application, and to show their exact fulfilment in the events narrated in the New Testament.

1. Some of the sacrifices of the Jewish church will be easily explained in this manner, especially those of the morning and the evening service, and of the passover.

2. Some of the events which happened to the church in her journey through the wilderness, will also afford subjects for instruction; as the raising of the serpent on the pole, and the flowing of the water from the rock.

3. The events, moreover, of the lives of some individuals, whose history is given in the Old Testament, which are said to have been typical, may be arranged under the same head. Moses and Joshua, and others, are of this character.

4. Nor need he hesitate to follow a parallel, where such may present itself, in the life of any of the saints of the older dispensation, and that of our blessed Saviour, with the purpose of impressing more deeply on the minds of the children the facts in each instance, although no typical allusion is said to have existed.

PARABLES.

We have the best justification of the use of the Parables of Scripture in the instruction of the young, in the fact, that they were used by our blessed Lord himself for the purpose of communicating knowledge to the most ignorant. They are, in their nature, calculated to amuse at the same time as they instruct. Much incidental information may be given in the course of explanation which is pursued, and whilst they will, in their nature, remain longer on the memory of the infants, than many other forms in which knowledge can be clothed; they will convey always a clearer intention, especially when made concurrent with the other modes of instruction pursued in the school.

V. ILLUSTRATION OF THE EFFECTS OF RELIGION, WHERE DULY RECEIVED, AND OF THE FEARFUL CONSEQUENCES OF A NEGLECT OF IT; WHICH ARE FOUND IN THE NARRATIVES AND EXAMPLES OF SCRIPTURE.

These will afford an interesting and truly beneficial course of instruction in an Infants' School.

NARRATIVES.

There are few, when reflecting on their own religious history, who cannot call to mind the very early impression of some of the Narratives of the sacred volume on their feelings. The teacher must bear in mind, that the narrative is not the final end which he is to keep in view. The story of Scripture is given, not to amuse but to instruct; —to instruct in such a manner as may be most likely to impress and produce permanent results. The narratives there presenting themselves are always connected with principles; and those principles he must search out, and explain, after the recital of the story.

1. The narratives may be the subjects of instruction, either in distinct histories of the lives of individuals, and thus expose to view many incidents, illustrating different topics; as the life of Joseph.

2. Or they may, perhaps more properly, be confined to certain incidents, which may be more accurately followed out and explained: as, the passing of the Red Sea; Daniel in the den of lions; and others.

EXAMPLES.

The many Examples of the sacred volume also afford a fruitful source of instruction in an Infants' School. They are scattered over the page of Scripture,—a cloud of witnesses to the power of religion, and of the awful consequences of the dominion of sin. There are many benefits likely to arise from this mode of instruction. It is always of a practical tendency, and brings religion into the action of common life.—(See Note G.)

For both the above purposes, the judicious teacher can never be at a loss for subjects of instruction. Generally speaking, however, the life of our blessed Saviour will afford the best instances which he can use. He cannot do better than recur frequently to this. It will afford the purest example of all which is excellent in character; and it is given, not in one consecutive history, but in distinct narratives, at each of which we seem to be invited to pause, and consider the model of all, which the best Christian education, aided by the grace of God, can propose to effect.

VI. THE MORE STRIKING EVIDENCES OF THE DIVINE ORIGIN AND INSPIRATION OF SCRIPTURE, WHICH THEY CONTAIN WITHIN THEMSELVES; AS THE PROPHECIES, AND THE DESCRIPTION OF MIRACLES.

I wish here to draw a distinction between evidence, under the idea of a constructed argument, affording the reasons of our confidence in the religion which we profess, and the principal *facts* on which the truth of that argument rests. In the former sense it is, perhaps, impossible that the mind of a child can receive the evidences of the truth of our religion; but the same objection cannot lie against the presentation to the mind of a child, of the principal miraculous *facts* on which those evidences rest. The connexion of these facts, with the foundations of our hope, may for the present remain in the mind of the teacher. The facts themselves may be stored up in that of the child, hereafter to be arranged, and to form the foundation of his subsequent confidence; the weapons with which the attacks of infidelity shall in future time be overcome.

PROPHECY.

In reference to Prophecy, for instance, you may, perhaps, be able to give a child only a faint idea of the nature of those intimations of future events; which were given to the earlier church; but you may still place the facts in connexion under his notice. After having described the circumstances of the death of our blessed Lord, may you not read to him the words found in Isaiah, or in the Psalms, concerning this event? May you not inform him, that these were written many hundred years before our Lord lived in the world? May you not, without, for the present, giving to the transaction even the name of a prophecy, ask him, who must have informed the "holy men of old" of the things which they wrote? The fact will thus be impressed on the mind of the child, that, by the secret teaching of God, events were foretold to the writers of the Old Testament, and he will thus, almost insensibly, acquire a becoming habit of thought, concerning the nature and construction of that sacred book, from which all knowledge which is of eternal importance to him must be derived.

MIRACLES.

Similar general remarks may be made on the subject of Miracles. Let them be placed before the mind of a child as great and undisputed *facts*; and be accompanied with such practical remarks as naturally arise from them. If the teacher has the art of narration, he will be able to fix the attention, and awaken the feelings of his little audience, at the recital of any one of these events, which he may make the subject of his lesson. What will be the result of the instruction which he has given? He has followed no argument, to show the place which this holds in the evidences of our religion; but he has left the idea of a miracle on the minds of the children. They have heard that Christ is the Son of God. A miracle, they now perceive, is something beyond the power of man. They could not do it themselves. No human being could do it. It is God only who can work a miracle. But they hear that Christ wrought miracles when he was on earth. Their conceptions of the nature of the Saviour begin to assume a definite character. They begin to attach the idea of infinity to him; infinite wisdom, infinite compassion, power, goodness. They are not, indeed able to reason on the subject. It may, at present, only awaken wonder and astonishment in their minds; but the foundation has thus been laid, and on this the superstructure may be gradually raised, as education proceeds.

VII. THE SUBJECTS WHICH COME INCIDENTALLY UNDER OUR NOTICE, BUT WHICH ARE ILLUSTRATIVE, IN VARIOUS WAYS, OF THE EXACT INTENTION OF SCRIPTURE; BY WHICH I INTEND, CEREMONIAL OFFICES AND OBSERVANCES, SECTS, CUSTOMS, NATURAL HISTORY, TRADES, GEOGRAPHY, AND THE LANGUAGE OF THE SACRED VOLUME.

These subjects are of a more general character, and touch upon other points relating to the education of the human mind, besides those which are connected with religion.

CEREMONIAL OFFICES AND OBSERVANCES.

The understanding of some of the chief of these is absolutely necessary to an enlightened reading of the Bible; and an occasional description of them may afford a subject which will awaken the lively interest of the children. The altar, the sacrifice, the priest, may all be brought under frequent review. When they can understand the description of these, they may then be directed to the counterparts, in the more blessed dispensation of the gospel, under which we ourselves have the happiness to live.

SECTS.

A child will not long have read the New Testament without having met with the names of more than one of the peculiar Sects of the Jews. A few words will be sufficient to afford him correct notions of the peculiarities which belonged to them, the knowledge of which will be a truly important assistance to the more correct understanding of many parts of the ministry of our Lord. I need refer here to one only as an instance of what has been said. Will not the woe, so frequently pronounced by our Lord on the Pharisees, be better appreciated by the child when he has heard described the personal conceit, the ostentatious alms-giving, the public devotions, the proud exaction of universal respect, the broad phylacteries, and other means of display in that self-righteous sect?

CUSTOMS.

There are, moreover, many national Customs to which reference is incidentally made in the sacred volume, which are confessedly unimportant to be known, in themselves, but the knowledge of which gives a character of truth and interest to the narrative where they occur. The parable of the virgins, for instance; that of the rich man and Lazarus; and, not to mention other parts, the circumstances of the Last Supper will be better understood if the explanation be extended to the national customs involved in them.

NATURAL HISTORY.

The Natural History of Scripture is a subject of wider interest. This is also among those incidental parts, which are of extensive importance in the right interpretation of the most simple parts of the sacred volume. It is not, indeed, possible to form any correct idea of the intention of Scripture without a knowledge of many parts of the history of animated nature. But in itself this will form a source of interesting instruction to the children. It includes a description of what, in many instances, they have themselves observed around them. The information which they receive becomes almost immediately useful to them. They can put much of it to the test. It gives a voice to nature itself, and connects what they are taught to revere in Scripture, and what they know concerning the Most High, with the common events and actions of their life.

TRADES.

There are many Trades incidentally mentioned in Scripture, both emblematically of some principal religious truths; as the potter moulding the clay to his purpose, and also in connexion with the narratives or parables there offered to our notice. These may occasionally form subjects of interesting and profitable instruction. The children are eventually to be employed in some manual labour. It is desirable that they should imbibe the habit of doing all things, as far as possible, intelligently. The fields, the trees, the houses, the very tools with which they labour, should be made the sources of thought to them; that they may not pass life in a morbid indifference to every thing which does not stimulate the grosser passions of their nature, and at last die with little more intelligence than the brutes which perish.

GEOGRAPHY.

The relative position and distance of some of the principal places mentioned in Scripture, as well as some few other points relating to them, should occasionally be described. A few facts of this nature, must tend to add interest to the reading of the Scriptures, and to afford a clearer notion of the narratives which there present themselves.

A more important use, however, may be made of this subject of oral instruction. Most of the incidents forming the narratives of Scripture are there localized by being described in connexion with the names of the places where they severally occurred. With this fact in view, the teacher may make the geography of Scripture speak the language of religious instruction to his little audience, and thus, whilst he fixes their attention on the locality of the place whose name may be mentioned, inform their minds on subjects of more general interest, and make the remembrance of events more easy by attaching them to the idea of some place which has been described to them. (See Note H.)

LANGUAGE OF SCRIPTURE.

In this point, also, I would not claim for the children any more than instruction in a few plain principles suitable to their station in life. The occurrence of the peculiar language of sacred Scripture may be made the occasion of correcting any particular errors of speech, into which the children are accustomed to fall, or any provincialisms to which, from local circumstances, they may be liable. These things may be unimportant in themselves, but I am at a loss to know why an erroneous mode of speech should not be corrected, and I am fully persuaded that accuracy in this respect is one of the subordinate means of a clearer understanding of the verbal intention of the Scriptures, or of any other book which may fall into the hands of the children.

VIII. THE PRINCIPAL WORDS WHICH MAY OCCUR IN THE BIBLE.

The explanation of the principal words of the Scriptures will be another abundant source of instruction in an Infants' School. This will answer a twofold purpose. It will be found to throw much light on the intention of Scripture itself, and it will be a subject of general interest and importance. The words occurring in scripture are those which are of ordinary use in the business of life, or in every other book which may be read. The explanation of them will thus come immediately into effect. It will aid the infants in the acquirement of language, whilst it renders the art of reading a source of greater amusement and knowledge to them.—(See Note I.)

IX. THE MAXIMS OF COMMON LIFE, DERIVED FROM SCRIPTURE.

It is within the observation of every person, at all acquainted with the general habits of the poor, that the conduct of their life is very frequently regulated by a few simple maxims. These maxims are sometimes of the most depraved and corrupt nature, and frequently seem to offer a justification to conduct which is sanctioned by the laws neither of God nor of man. The tendency to adopt and to be regulated by these maxims is manifest. Let us then use it to the best purposes. It is the intention of the Bible to fill the mind with maxims of a higher wisdom, and by these to guide the conduct of mankind in every station and in every lawful pursuit. It must be our endeavour to form the character, in reference to the most common actions of life, after the best model. Let the mind then be stored with a few wise maxims of common life, derived from any part of the sacred writings, but perhaps especially from those of Solomon. The selection need not be restricted to what is suitable alone to infancy, but extended to that, which may fortify the bosom against the early emotions of the baser passions, or direct the energies in the pursuit of reasonable good. I mention, as instances only, the following.

"A good name is rather to be chosen than great riches."

"He that is slow to anger is better than the mighty."

"The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat."

"Treasures of wickedness profit nothing."

"He that walketh uprightly walketh surely."

Maxims of this nature may be explained and illustrated in various ways, and while they form a subject of suitable instruction for the present, will be of use to the instructed through the whole of their subsequent life.

2. THE LIMITS OF ORAL INSTRUCTION IN AN INFANTS' SCHOOL.

As much has been either implied or said in the foregoing part of this chapter on the subject of this section, it will not be necessary to detain the reader by offering many more remarks upon it.

Generally speaking, then, the teacher should limit the subjects of oral instruction to the object which he proposes to effect. It is not sufficient that the subject is in itself, under some supposable circumstances, useful, to justify him in bringing it under the notice of the children; much less are the limits of his own knowledge to be the limits of the instruction which he proposes to give. A subject may be useful in itself, but not useful to them. It may in itself be desirable to be known, but not at present desirable that they should know it. It may be known to the teacher himself, but serve no other purpose but that of displaying his own acquirements, or perplexing the infants, in being brought before them. It cannot be too frequently laid down in a manual of instruction for infants, that knowledge is at present to be communicated to them, chiefly for the effect which the acquirement of it is likely to produce on their moral feelings. They had better be left in ignorance than be puffed up with conceit, or be in any way the worse disposed for their knowledge.

The teacher will find another limit to his oral instruction in the actual capabilities of the children under his care. To teach words is a most subordinate part of the object before him, and never, indeed, to be attempted, but with the purpose of early explanation. He must propose to teach things, to fill the mind with ideas, and to erect his edifice of knowledge slowly and intelligently, as the several parts and elements of it unfold themselves to the comprehension of the instructed. He will discover what they can comprehend by making the attempt. He may repeat that attempt under different forms, if he find it fail in the manner in which it is first made; but he must always be prepared to lay aside a subject of oral instruction, if he find that he has been mistaken in thinking it suitable to the capacities of children.

It may be supposed that the foregoing arrangement of the subjects of instruction is, on the face of it, an instance of transgression of the rule which has now been suggested. I would beg, however, to remind the reader, that a manual of the character of that which is now before him, is intended for the teacher, and not for the learner; and that especially in reference to oral instruction, which, after all, must be chiefly entrusted to himself, no system of lessons could, or ought to be definitely laid down. It is not intended, then, that the arrangement should be followed as a system to be commenced and completed with every child admitted into the establishment. It is rather placed before the teacher as a scheme which he may use as his own judgment may dictate, selecting what he may think suitable to his little audience, and wholly or partially omitting the rest. The object has been to show, that a system of instruction, to any extent, may be erected, and effectually carried forward on the basis of the Bible alone.

I shall risk the danger of repetition when I add here, also, that under each individual topic brought forward in the arrangement, a restriction is implied. Those several topics are in themselves to be regarded as separate from all the rest, and not as forming part of a scheme which is necessarily to be pursued throughout. And under each head a judicious selection is to be made of those particular subjects which are suitable to the capacities of the children. In this view the arrangement may be regarded as of the highest importance in the religious education which it is proposed to give in an Infants' School. One principle well implanted, one precept deeply enforced, one type rightly understood, one prophecy clearly explained, one miracle stored up in the recollection, one devotional passage delivered over to the heart, one maxim of life properly understood, may, in their results, be of infinite moment in the subsequent formation of the character of the child.

Some of the subjects of oral instruction, incidental to the principal subjects of the sacred volume, such as natural history, trades, &c. are in their nature less nearly connected with the object chiefly proposed to the mind of a teacher of an Infants' School, nor is it necessary to restrict them to that object. Other limits must be sought to the use of these subjects in the oral instruction of the infants. The discretion of the teacher himself will best suggest those limits. In reference to those which do not immediately bear on the formation of character, in the instruction of the young, it is desirable to confine ourselves to that which may be useful in the business of life. Natural history and trades and other things may be taught, chiefly indeed in such a manner as to illustrate those parts of Scripture where the mention of them incidentally occurs, but subordinately also, as the particulars of them are likely to present themselves to the learner in the subsequent course of life. But it will be the result of negligence on the part of the teacher if, in this part of his instruction, as well as all others, he do not keep in view the improvement of the moral feelings of his little flock, and endeavour to effect a benefit by some remote allusion, which the nature of his subject does not allow him to attempt by a direct appeal to their understanding and to their heart.

A child has been substantially benefited by the discipline of an Infants' School, when, after having been prepared for subsequent instruction in other Schools, he leaves it, disposed to make religion the chief object of his pursuit in this world; and, in subservience to the glory of God, to seek his own present and eternal happiness in connexion with the real interests of his fellow-creatures; blessed himself, and a blessing to all around him.

NOTES.

NOTE A.

SCHEME OF INSTRUCTION.

IT will be obvious to the reader of the preceding manual that the scheme of instruction which is offered to his notice on the opposite page contains little more than a general outline of the duties to be ordinarily performed in an Infants' School. In order to make his system complete, the teacher must draw up a subsidiary list, for the management of the institution which he superintends. The remarks which follow are intended to assist him in filling up this important part of his arrangements. They will contain an explanation of the least obvious parts of the scheme which is now before him, under the heads of,—The Ordinary Business of the School, and The Intervals.

I. THE ORDINARY BUSINESS OF THE SCHOOL.

Assembling of the School.

One quarter of an hour is appropriated to the assembling of the school, before the regular business of the day is suffered to commence. It is desirable that great exactness should be observed on this point; and that, to establish a habit of order amongst the children, the doors should be, for a time, fastened after that period has expired.

N

	CLASS ROOM	CIRCULAR CLASS

As they enter, the children should be directed to seat themselves in their places in absolute silence, that they may be prepared for the solemn duty with which the occupation of the day is to commence.

Prayer and Singing.

The duties of the day should commence and terminate with prayer and singing. Both should be introduced, that the greatest privilege of a human being, as well as the highest duty which he owes to his Creator, may be presented early to the mind, in the character of cheerfulness as well as solemnity.

The form of prayer which is, in some instances, used, is inserted at the end of the present volume.—(See Note K.)

The manner of using this prayer is the following:—

One of the oldest boys kneels, in a central place, with the prayer on a stand before him; and at a suitable distance another boy is placed in front of another copy of the same prayer, whilst the whole of the rest of the school kneel, with their faces towards the wall, at their places around the room. The first boy, when all is reduced to absolute stillness, and the master who stands by his side touches him, or gives him some other noiseless sign, begins to read the form, slowly and distinctly, sentence by sentence; and the second boy, alone, repeats each sentence after him. At the conclusion, the whole school unite with them in pronouncing solemnly, and sentence by sentence, the Lord's Prayer.

It is desirable that, before the prayer is begun, while the children are all on their knees, the teacher should say aloud some suitable text of scripture, calculated to fix their attention on the duty which they are about to perform. "The eyes of the Lord are in every place." "Jesus said, suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

When they have risen from their knees, the children may be directed to sing about two verses of some suitable hymn, as part of the devotions of the day. Let it be remembered, that the prayer and the hymn are not of the nature of lessons, and should not, therefore, be interrupted as they proceed, on account of any slight inaccuracy. If any improvement is to be suggested, it had better be made the subject of conversation after the school has assumed the usual form for instruction.

The prayer and hymn will occupy about five minutes of the quarter of an hour which is appropriated to them; the other ten minutes may be spent in practising the art of singing. A few simple tunes will be the utmost, perhaps, which can be taught. The children should learn these well, always beating time with their hands as they sing. By this means attention is kept alive, and the whole school will soon be brought to perform this lesson in exact unison. To lead the school in beating time, a child should be placed in the rostrum, with the tambourine in his hand. The teacher will soon discover that his time-leader must be selected, not for his age, but for the accuracy of his ear. Not unfrequently some of the youngest infants of a school can do this far better than those which have been longest under instruction.

Addition, &c.

When the quarter of an hour has arrived at which the tables of numbers are to be recited from the rostrum, the teacher must direct which table is to be used, and in which mode it is to be said over. The first, second, or third table, from the parts to the whole, or from the whole to the parts, from lower to higher numbers, or from higher to lower numbers. In order to communicate his wishes on this subject to the monitors of the school, it will be better for him to begin the lesson himself, which they will know how to follow, without puzzling their minds with the place which it holds in the system of instruction.

The private list of the teacher should appropriate to each day a certain mode of reciting the tables of numbers, that each may be practised twice or three times in the week.

Spelling.

The subsidary list of the teacher must contain also an arrangement of lessons in spelling. Those which are repeated after a monitor of the school, at the rostrum, are various. Some enter into the earliest parts of the system of reading, and must therefore be frequently said over; whilst others are of a more general nature, and will need only occasional repetition. The singing of the first syllables will be mentioned again, hereafter. Parts of the monitor's lessons should occur, at least, once in every day. The other spelling lessons may occupy the other quarter of an hour allotted to this part of instruction. Considerable discretion will be necessary, on the part of the teacher, in making the proper arrangements under this head. He will see the propriety of a frequent repetition of the more useful and common words, rather than the introduction of those which will afford, in the spelling of them, rather a trial of skill, than the increase of confirmation of serviceable knowledge.

Spelling printed Words, on Tins.

It has been recommended in the Manual, that the tins be divided into different sets, according to the number of classes in the school, and the difficulty of the words imprinted on them. It is desirable that the trays in which the tins are placed should be numbered, and that the teacher's private list should contain an exact account of the words in each tray. In the lowest classes it may, perhaps, be better that the trays should be seldom changed; but, in the six highest classes, if the school contain more than that number, they should not be used by the same class more than one day at each time. The trays will thus pass through the six highest classes once in every week. The order in which the trays are to pass through these classes, will be arranged in the subsidiary list.

Reading.

Reading is practised in the class-room, with single classes, under the care of the mistress. A twofold division of lessons, for this purpose, will present itself to the teacher for insertion in his list. The children will read, either to acquire the art, or to acquire knowledge by assistance of the art. Now it will be better, not to unite these two objects in the same lesson. If they are to learn to read, let reading be the only object. If they read for intelligence, then let the lesson be one which will give them the least trouble in the reading. Both of these must, by all means, be practised. For the art of reading, the same lesson should not be used more than twice, lest having acquired the general intention of it, the children should pass it over according to their previous knowledge of the words, without actual reading. For explanation, the lesson should be chosen which the children have frequently read, and which they can go through without difficulty.—The teacher must keep both these points in view, in arranging this part of his subsidiary list.

Arithmetic.

The teacher's list must contain an arrangement of lessons on arithmetic; but as the acquirement of his children, in this art, will at any time be small, it must be made to suit the present circumstances of the school. Sometimes, while in the class-room, the class will have to do a sum on the silent teacher, sometimes to write figures, and occasionally to do a sum on slates by themselves. All must be done in order; but, at the same time, in a manner suitable to the actual state of the children immediately under the care of the teacher.

Tables.

Whatever it is proposed to teach the children from these tables, should be recorded, arranged, and appropriated to their suitable times, for recital, in the subsidiary list.

Stories of Scripture, with Pictures.

Explanatory reading with the aid of pictures is here intended. All which is necessary on this point, is that when the children have acquired the art of reading with sufficient fluency to surmount the common difficulties which occur, the arrangement in the list should be so made as to keep up a pleasing variety. It would be extremely desirable if a selection of prints should be made containing consecutively the principal events of the life of our Lord. Under these circumstances a course of instruction might be arranged so as to impress the minds of the children with these events, in the order which they are placed before us in the sacred volume, and a sufficient time would elapse before they came in turn again, to leave room for novelty and interest.

Conversational Instruction, &c. in the Gallery.

The arrangement of this part of the subsidiary list, will require the particular attention of the teacher. He must have before him all the different modes and subjects of instruction to be pursued in this division of the system, and from them make that selection which he proposes to use in his school. He will find that different subjects are suitable to the different modes of instruction. This will be the first part of his arrangement. He may then think it right to appropriate a particular mode of instruction to each day of the week. This will form another part of his scheme. It will, perhaps be desirable to leave the selection of the subjects, when once arranged under their several modes of instruction, to the day when the particular mode is used. It will be obvious that this part of the subsidiary list can never be absolutely complete. The teacher must always keep it on his mind, and add to it as events may arise, or as subjects present themselves to him.

Miscellaneous Subjects, for the Rostrum.

There are several lessons of an occasional nature, which cannot be arranged under any distinct head, but which may be constructed in some form calculated to amuse the children, and properly occupy the last quarter of an hour of the morning, when they may be supposed to begin to feel weary of their occupation. These seem particularly to demand a place in the list of the teacher, and he may constantlv add to them whatever he may learn on any hand, of a nature at once short, amusing and instructive. The following are mentioned as instances only of what is here the subject of allusion. The five senses, which the monitor may name, at the same time pointing to the organs to which they severally belong. The seasons, with the date of their commencement. The names of the days of the week, and of the months of the year. The number of days in each month. To these may be added the names of the books of Scripture, and other subjects of a more instructive character. Subjects of a less serious cast, have in some instances been put into verse, and may be sung, with the beat of the tambourine, by the whole school together. Here, however, as in all other parts of the system, every thing must be done in order. The teacher's list must appoint each lesson to the day of the week in which it is to be recited.

Examination in the Gallery.

The arrangement of this part of his duty will cause the teacher as much consideration as the other part of the instruction pursued in the gallery. The list should contain an orderly plan of examination for every lesson which is taught in the large room. When this has been effected the difficulty will have been surmounted. All which the teacher will then have to do will be to adapt his explanations and examinations to the lessons which the children have been saying over in the large room during the day. He must, however, appoint some days of the week to spelling, and others to numbers. Under each, the course which he will pursue, must have been previously laid down in his own mind.

Hymns.

The teacher must regard hymns under two distinct views. In one, they are to be learned by heart from a monitor at the rostrum, and in the other, only recited for

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Writing

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Repetition

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II. INTERVALS.

Play.

For half an hour during the morning, and a similar period during the afternoon, the children are sent out to play together, in a piece of ground allotted to this purpose. The less absolute restraint which is used at this time, the better it will be for them. It is possible, however, so to direct their amusements as to promote in the most efficient manner their exercise and health. The teacher may keep in his own possession those things which may be suitable for them to play with on these occasions, and to preserve novelty and feed amusement, according to a plan which he has arranged for himself, let the children have the use of them. The master however, should, by his judicious superintendence, and by occasionally taking part with them, be himself the source of the most constant variety and amusement. He should be never absent from them when they are sent out of the school room to play.

Intervals during Instruction.

For some little time after the first commencement of an Infants' School, the lessons will occupy the whole of the quarters of an hour which are severally allotted to them. This will, however, soon cease to be the case ; and what once took the whole quarter to go through, will, at last, occupy scarcely more than ten minutes of the time. Now the intervals which are thus created, the teacher will find to be of the utmost importance to him in the regulation of his school, and they must occupy a suitable place in the subsidiary list which he draws up.

On some occasions he will command and preserve absolute silence and stillness for this period, which will be one of the best lessons which the children, at this age, can learn; especially in the course of a system which necessarily permits, and even requires, a certain measure of noisy excitement.

On other occasions he may direct them to sing the alphabet, or the first or second syllables, of two and three letters. These lessons have no other place appropriated to them in the scheme of instruction.

He may sometimes direct them to sing one of their tables which has been arranged in a metrical form.

The interval may, on other occasions, be appropriated to counting, in single or double numbers.

Or, to pass over other means of filling up the intervals, the teacher may direct them all to look at him, and to imitate the movement of his arms or person.

Whatever be the modes in which he proposes to fill up the intervals of instruction, they should all be recorded in his list, and have their places and time allotted to them, as any other lessons which are communicated to the school. And further, in whatever way it may be determined to make use of these intermediate periods, the little lessons should be made to leave, at least, one minute, for silence, before the commencement of that which is to follow. *Every regular lesson in an Infants' School should commence from a state of absolute silence.*

Note B.

*Parallel of Instruction of any number of Infants assembled together, in Reading and Arithmetic, in which Writing and the management of figures are considered, the one as Reading and the other as the Calculation of Numbers, pursued each to a manual Art; and in which are shown the Steps by which Reading, Writing, and Arithmetic, are taught in an Infants' School.**

READING.

1. Clap the hands all together in measured time after the master,—the children in their places in the large room.

2. Sing or say the alphabet, to the measured clap of the hands, after a monitor in the rostrum,—the children repeating all together in their places in the large room.

3. Read letters on the tins, or on the board,—the children, taught by monitors chosen from the most advanced in the school, in the fold, or in the separate classes in the large room.

4. Sing or spell aloud all together after a monitor in the rostrum, to measured time, the first easy syllables, Ba, be, —the children arranged in their places in the large room.

5. Read the first syllables on the tins,—the children taught by the monitors in their separate classes in the large room.

6. Sing or spell aloud the syllables next in order of difficulty, of three letters, after a monitor, in the same manner as above,—the children in their places in the large room.

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* The parallel is to be found in the corresponding clauses in this (Reading) and the subsequent section (Arithmetic.)

7. Read the same syllables on the tins, taught by the monitors,—the children in their classes in the large room.

8. Sing or spell aloud syllables of four letters, after the monitor,—the children in their places in the large room.

9. Read the same syllables on the tins,—the children in their separate classes in the large room.

10. Sing or spell aloud syllables, whose sound differs from the natural combination of the letters, after the monitor,—the children in their places, in the large room.

11. Read the same syllables on the tins,—the children in their separate classes in the large room.

12. Spell aloud, after the monitor in the rostrum, the most useful words,—the children in their places in the large room.

13. Read the same words on the tins,—the children in the separate classes in the large room.

14. Spell aloud words selected from the earliest reading lessons,—the children in their places in the large room, or the higher classes in the class-room.

15. Read sentences,—the higher classes in the class-room, under the immediate instruction of the mistress of the school.

16. Read written letters on the black board,—all the children in the gallery, or the higher classes with the mistress in the class-room.

17. Write letters, on ruled slates,—the older children either in their separate classes in the large room, or immediately under the eye of the mistress in the class-room.

18. Read written words, inscribed by the master on the black board,—the older children in the class-room, or occasionally intermixed with all the other children in the gallery.

19. Write words on slates,—the older children in their classes, in the large room, or in the class-room.

20. Write sentences, on slates, or in books, from copies,—the older children in their classes in the large room, or in the class-room.

ARITHMETIC.

1. Clap the hands all together in measured time, after the master,—the children in their places in the large room.

2. Count 1, 2, 3, to 100, to the measured clap of the hands, after a monitor in the rostrum,—the children repeating all together, in their places in the large room.

3. Count the balls on the abacus after the master,—the children assembled in the gallery.

4. Sing or say the addition table aloud, all together after a monitor in the rostrum, to measured time,—the children arranged in their places in the large room.

5. Add with the balls on the abacus, after the master, —the children assembled in the gallery.

6. Sing or say the subtraction table, in the same manner, after a monitor in the rostrum,—the children in their places in the large room.

7. Subtract with the balls on the abacus, after the master,—the children assembled in the gallery.

8. Sing or say the multiplication table in the same manner, after a monitor in the rostrum,—the children in their places in the large room.

9. Multiply with balls on the abacus, after the master, —the children assembled in the gallery.

10. Sing or say the division table, in the same manner, after a monitor in the rostrum,—the children in their places in the large room.

11. Divide with the balls on the abacus, after the master,—the children assembled in the gallery.

12. Sing or say the fraction table after a monitor in the rostrum,—the children in their places in the large room.

13. Practice fractions of numbers with the balls on the abacus, after the master,—the children assembled in the gallery.

14. Say the various tables aloud after a monitor in the rostrum,—the children in their places in the large room.

15. Repeat the tables in various ways,—the children assembled in the gallery.

16. Read figures on the arithmetical board, under the instruction of the master,—the children assembled in the gallery, or the older children in the class-room.

17. Write figures on slates,—the older children either in their separate classes in the large room, or immediately under the eye of the mistress in the class-room.

18. Calculate on the arithmetical board, or on the black board,—the mistress forming the figures, and directing the calculation,—the older children assembled in the class-room.

19. Write numbers on slates at the dictation of the mistress,—the older children in the class-room.

20. Arithmetic on slates,—the older children in the class-room.

NOTE C.

ARTICLES USED FOR INSTRUCTION IN AN INFANTS' SCHOOL.

I. THE SILENT TEACHER.

The Silent Teacher is a stand about five feet in height, with a cross piece at the top, in which are fixed two pegs nine inches apart. The several articles for instruction, of which the lessons, tables, texts, and pictures are pasted on boards, are so formed as to be suspended on this stand when separately in use; and for this purpose they are pierced with two holes nine inches apart. It is desirable that there should be two stands in an Infants' School; one for the large room, and the other for the class-room.

The articles so formed as to be suspended on the stand, are the following, which are considered as, altogether, constituting a complete Silent Teacher:—

1. THE BLACK BOARD.

This is a board about two feet six inches square, painted black, and is used for various purposes.

One side is smooth, on which the master may write, draw, or describe figures, with a piece of chalk, before the children assembled in the gallery, or in the class-room; according to the subject in which he may wish to examine or instruct them.

The other side is divided by projecting lines into several compartments, formed so as to receive small square pieces of wood, which may be arranged or removed without difficulty. On these square pieces of wood the forms of printed and written letters of the alphabet, and a considerable number of single figures are painted.

With these squares, on this side of the board, an older child teaches the youngest infants in the fold, the letters and the first syllables.

With these, moreover, the master, or mistress, teaches the older children in the class-room, or in the gallery, the forms of written letters.

And with these also the master instructs those children who are capable of this measure of learning, in figures, and all the earlier rules of arithmetic, *before they have learned to write figures and to do sums on slates.*

N. B. A large slate is, upon the whole, to be preferred to the black board, for all those purposes for which its smooth side is used. *The best mode of cleaning a slate is with a piece of dry, well-combed wool.* This will supersede the necessity of using a wet cloth for this purpose.

2. THE MONITOR'S SPELLING LESSONS.

These are a selection of those words which most frequently occur in books. They are the same as those which are impressed on the tins. They are learned, by constant repetition after a monitor in the rostrum, by all the school arranged in their places around the large room, and, like the other lessons, may sometimes be the subject of examination when the children are assembled in the gallery.

3. SPELLING LESSONS.

These also are learned by the children in their places in the large room, after a monitor in the rostrum; but some of them are suitable only for examination when the children are assembled in the gallery.—(See Note I.)

4. READING LESSONS.

These lessons are selected chiefly from the Scriptures. They are used only in the class-room, where the master or mistress instructs the separate classes in reading.

5. TABLES.

These are used by the monitor in the rostrum, from whom all the children learn, by reciting them after him aloud, in their several classes in the large room.

6. THE ABACUS.

This is a square frame, divided by ten strong wires, each of which passes through ten painted wooden balls, easily moveable from one end to the other. It is used chiefly to explain to the children, when assembled all together in the gallery, or in separate classes in the class-room, the combinations of number which they have previously learned from a monitor in the rostrum, in their places in the large room.

7. TEXTS OF SCRIPTURE.

These are printed in very large characters, and are generally suspended on the walls of the large room; but are frequently the subject of conversational instruction when the children are assembled in the gallery.

8. SCRIPTURE PICTURES.

These are used chiefly by the master or mistress, in the class-room, but are not unfrequently the subjects of religious instruction, when the children are assembled in the gallery.

9. PICTURES OF NATURAL HISTORY.

The subjects of these pictures are selected principally from the animals whose names occur in the Bible, or which are frequently met with in common life. They are used in a similar manner with the Scripture pictures.

10. PICTURES OF TRADES.

These pictures refer to the most ordinary trades, and are used as the foregoing.

N. B. As only one of the above articles can be in use on the silent teacher, at the same time, in order properly to dispose of them, a sufficient number of nails are fixed on the walls of the large room, in pairs, nine inches apart, on which they are ordinarily suspended.

II. The Tins.

The Tins are small pieces of tin about two inches in width, and of different lengths, on which the words of the monitor's spelling lessons are very legibly impressed. They are used by the children in their several classes in the large room. They are assorted according to their proportionate difficulty, and are occasionally changed from one class to another, so as, within a certain period, to pass through the whole school. The older children, as monitors, instruct the younger, *who are supposed to have learned accurately, by the ear, to spell the words before they are thus presented to them on the tins.* The effort of reading them is then extremely easy, and is found to be a sufficient introduction to general reading, in the class-room.

The Spelling Stick is a rule ¼ or ½ inch square, with a grove for inserting letters printed on cards or pasted on thin binder's boards. With these, syllables, words, and even sentences may be formed at the pleasure of the teacher, and presented to the pupils collectively or individually, to read or spell. A short staff three inches long is attached to the centre for the purpose of holding it conveniently.

The Syllabarium, is a case 3 inches square and 18 inches long, the front part made to slide to the right and left, for the purpose of opening an aperture of sufficient length to admit the word or syllable to be spelt. Two parallel groves run along the bottom of the case, in one a slide is introduced having all *the vowels* pasted on it; in the other the *consonants* are placed, being introduced through an aperture at the top. By this means the reader will at once perceive that *all* monosyllables of three letters and many of four or five may be formed.

These articles may be used as auxiliaries to, or where economy is desirable, as substitutes for the *Tins*, or they may be dispensed with entirely, and the *Tins*, only used.

III. SLATES.

A few slates only are used by the older children, because in Infants' Schools the arts of writing, and of the management of figures in arithmetic, are among the last things in which the children are instructed, and they seldom remain long enough in the school to make much progress in them.

IV, BOOKS.

It is desirable that the master should be possessed of a few suitable books from which he may derive instruction for the children, or parts of which he may aid them in committing to memory. The age and capacity of the children will, of course, be his guide in selecting the subjects which he may bring before them. In some he may instruct all his little flock, whilst others he will find to be suitable to only a very few of so tender an age.

V. ARTICLES FOR WORKS OF INDUSTRY.

An hour or two in the afternoon may, with propriety and success, be appropriated to works of industry, for which the following are requisite.

Worsted.

With which the children are taught to knit stockings and other things.

Articles of Needle Work.

For all such purposes as may be suitable to the little girls.

VI. INSTRUMENTS FOR EXERCISE AND AMUSEMENT.

The Play Ground should be furnished with the usual means of exercise for children, among which the following may be mentioned.

The Suspension Swing.—A long Rope.—Balls.—Skipping Ropes.—Hoops.

VII. ARTICLES DESIRABLE FOR THE PRESERVATION OF ORDER, OR THE AWAKENING OF ATTENTION.

A common Time Piece.—A Bell.—A Tambourine.—A Staff of Pine painted black.

N. B. Several of the above articles appear to be expensive, but it should be borne in mind, that when once the school has been supplied with them, unlike the articles in general use in other schools, the want of them is not likely to recur.

NOTE D.

Syllables of Two Letters, to be sung by the Infant Children.

ba	be	bi	bo	bu	by	ab	eb	ib	ob	ub	yb
ca	ce	ci	co	cu	cy	ac	ec	ic	oc	uc	yc
da	de	di	do	du	dy	ad	ed	id	od	ud	yd
fa	fe	fi	fo	fu	fy	af	ef	if	of	uf	yf
ga	ge	gi	go	gu	gy	ag	eg	ig	og	ug	yg
ha	he	hi	ho	hu	hy	ah	eh	ih	oh	uh	yh
ja	je	ji	jo	ju	jy	aj	ej	ij	oj	uj	yj
ka	ke	ki	ko	ku	ky	ak	ek	ik	ok	uk	yk
la	le	li	lo	lu	ly	al	el	il	ol	ul	yl
ma	me	mi	mo	mu	my	am	em	im	om	um	ym
na	ne	ni	no	nu	ny	an	en	in	on	un	yn
pa	pe	pi	po	pu	py	ap	ep	ip	op	up	yp
ra	re	ri	ro	ru	ry	ar	er	ir	or	ur	yr
sa	se	si	so	su	sy	as	es	is	os	us	ys
ta	te	ti	to	tu	ty	at	et	it	ot	ut	yt
va	ve	vi	vo	vu	vy	av	ev	iv	ov	uv	yv
wa	we	wi	wo	wu	wy	ax	ex	ix	ox	ux	yx
xa	xe	xi	xo	xu	xy	az	ez	iz	oz	uz	yz
ya	ye	yi	yo	yu	yy						
za	ze	zi	zo	zu	zy						

NOTE E.

Syllables of Three Letters, to be sung by the Infant Children.

bab	beb	bib	bob	bub	byb
bac	bec	bic	boc	buc	byc
bad	bed	bid	bod	bud	byd
baf	bef	bif	bof	buf	byf
bag	beg	big	bog	bug	byg
baj	bej	bij	boj	buj	byj
bak	bek	bik	bok	buk	byk
bal	bel	bil	bol	bul	byl
bam	bem	bim	bom	bum	bym
ban	ben	bin	bon	bun	byn
bap	bep	bip	bop	bup	byp
bar	ber	bir	bor	bur	byr
bas	bes	bis	bos	bus	bys
bat	bet	bit	bot	put	byt
bav	bev	biv	bov	buv	byv
bax	bex	bix	box	bux	byx
baz	bez	biz	boz	buz	byz

In the same manner the subsequent columns may each be followed out through all the several vowels.

cab	dab	fab	gab	hab	jab	kab	lab	mab	nab	pab	rab	sab	tab	vab	wab	xab	yab	zab
cac	dac	fac	gac	hac	jac	kac	lac	mac	nac	pac	rac	sac	tac	vac	wac	xac	yac	zac
cad	dad	fad	gad	had	jad	kad	lad	mad	nad	pad	rad	sad	tad	vad	wad	xad	yad	zad
caf	daf	faf	gaf	haf	jaf	kaf	laf	maf	naf	paf	raf	saf	taf	vaf	waf	xaf	yaf	zaf
cag	dag	fag	gag	hag	jag	kag	lag	mag	nag	pag	rag	sag	tag	vag	wag	xag	yag	zag
caj	daj	faj	gaj	haj	jaj	kaj	laj	maj	naj	paj	raj	saj	taj	vaj	waj	xaj	yaj	zaj
cak	dak	fak	gak	hak	jak	kak	lak	mak	nak	pak	rak	sak	tak	vak	wak	xak	yak	zak
cal	dal	fal	gal	hal	jal	kal	lal	mal	nal	pal	ral	sal	tal	val	wal	xal	yal	zal
cam	dam	fam	gam	ham	jam	kam	lam	mam	nam	pam	ram	sam	tam	vam	wam	xam	yam	zam
can	dan	fan	gan	han	jan	kan	lan	man	nan	pan	ran	san	tan	van	wan	xan	yan	zan
cap	dap	fap	gap	hap	jap	kap	lap	map	nap	pap	rap	sap	tap	vap	wap	xap	yap	zap
car	dar	far	gar	har	jar	kar	lar	mar	nar	par	rar	sar	tar	var	war	xar	yar	zar
cas	das	fas	gas	has	jas	kas	las	mas	nas	pas	ras	sas	tas	vas	was	xas	yas	zas
cat	dat	fat	gat	hat	jat	kat	lat	mat	nat	pat	rat	sat	tat	vat	wat	xat	yat	zat
cav	dav	fav	gav	hav	jav	kav	lav	mav	nav	pav	rav	sav	tav	vav	wav	xav	yav	zav
cax	dax	fax	gax	hax	jax	kax	lax	max	nax	pax	rax	sax	taz	vax	wax	xax	yax	zax
caz	daz	faz	gaz	haz	jaz	kaz	laz	maz	naz	paz	raz	saz	taz	vaz	waz	xaz	yaz	zaz

abe	ebe	ibe	obe	ube	ybe
ace	ece	ice	oce	uce	yce
ade	ede	ide	ode	ude	yde
afe	efe	ife	ofe	ufe	yfe
age	ege	ige	oge	uge	yge
aje	eje	ije	oje	uje	yje
ake	eke	ike	oke	uke	yke
ale	ele	ile	ole	ule	yle
ame	eme	ime	ome	ume	yme
ane	ene	ine	one	une	yne
ape	epe	ipe	ope	upe	ype
are	ere	ire	ore	ure	yre
ase	ese	ise	ose	use	yse
ate	ete	ite	ote	ute	yte
ave	eve	ive	ove	uve	yve
axe	exe	ixe	oxe	uxe	yxe
aze	eze	ize	oze	uze	yze

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bla	ble	bli	blo	blu	bly
bma	bme	bmi	bmo	bmu	bmy
bna	bne	bni	bno	bnu	bny
bra	bre	bri	bro	bru	bry

In the same manner each of the subsequent columns may be followed out through all the several vowels.

cla	dla	fla	gla	kla	mla	nla	pla	sla	tla	vla	xla	zla
cma	dma	fma	gma	kma	mma	nma	pma	sma	tma	vma	xma	zma
cna	dna	fna	gna	kna	mna	nna	pna	sna	tna	vna	xna	zna
cra	dra	fra	gra	kra	mra	nra	pra	sra	tra	vra	xra	zra

NOTE F.

THE MONITOR'S SPELLING LESSON,

No. 1.

an
all
as
at
am
be
by
do
go
he
if
in
is
it
me
my
no
of
oh
on
or
ox
so
to

us
we
——
and
are
age
but
can
day
did
eye
eat
for
few
get
him
how
has
had
its
ill
lay
lie
law

low
may
man
men
not
new
now
nor
off
owe
one
own
our
out
pay
she
say
see
two
thy
use
way
who
why

was
you
yes
yet
——
best
both
been
ease
each
from
free
give
good
half
high
here
have
just
joys
king
know
kill

most
much
must
more
next
once
pray
——
such
show
that
they
than
then
this
them
were
will
with
what
when
your

could
first
great
might
night
peace
piece
poize
quell
shall
strong
strange
strength
should
these
those
their
there
through
which
where
while

THE MONITOR'S SPELLING LESSON,

No. 2.

a-ny
a-way
a-gainst
a-mongst
al-most
al-ways
a-bove
bet-ter
be-fore
be-tween
be-twixt
be-yond
be-sides
be-ing
be-low
can-not
do-ing
e-ver
ea-sy

ex-tra
ei-ther
e-ven
hav-ing
hu-man
in-stead
i-dea
in-to
know-ledge
let-ter
like-wise
lit-tle
ma-ny
mid-dle
ne-ver
name-ly
no-thing
of-ten
on-ly

o-ther
o-ver
pub-lic
per-haps
per-son
pre-sent
some-thing
some-times
some-what
to-day
there-fore
ve-ry
with-in
with-out

a-ny-thing
af-ter-wards
ac-cord-ing
al-rea-dy

cha-rac-ter
e-ve-ry
prin-ci-ple
prin-ci-pal
qua-li-ty
quan-ti-ty
ques-ti-on
se-ve-ral
to-ge-ther
to-mor-row
yes-ter-day

ex-tra-va-gant
e-ve-ry-thing
ex-tra-or-di-na-ry
how-so-e-ver
ne-ver-the-less
not-with-stand-ing
par-ti-cu-lar

THE MONITOR'S SPELLING LESSON,

No. 3.

dis
mis
coun-ter
en-ter
in-ter
in-tro
sa-tis
cir-cum
su-per

ance
ence
ant
ent

an-cy
en-cy
ing
ying
trans
con-tra
si-on
ti-on
a-ti-on
i-ti-on
ment
i-ous
sci-ous
ti-ous

a-ti-ous
i-ci-ous
ous
e-ous
nous
si-o-na-ry
ti-o-na-ry

con-tri
con-tro
a-ble
i-ble
o-ble

a-bly
i-bly
a-bi-li-ty
i-bi-li-ty
ful
less
nance
nence
nant
nen-cy
ness
ship
ward

NOTE G.

Names of Persons whose History is connected with some striking Narrative in Scripture, or whose Character is there placed before us, for our imitation or avoidance.

Aaron
Abednego
Abel
Abiathar
Abihu
Abimelech
Abinadab
Abiram
Abishai
Abner
Abraham
Absalom
Achan
Adam
Adrammelech
Agabus
Agag
Aga
Agrippa
Agur
Ahab
Ahasuerus
Ahaz
Ahaziah
Ahijah
Ahithophel
Alexander
Amos
Ananias
Andrew
Anna
Annas
Apollos
Aquila
Archelaus
Artaxerxes
Asa
Asaph
Asher
Augustus

———

Baal
Balaam
Balak
Barabbas
Barak
Barnabas
Bartholomew
Bartimeus
Baruch
Barzillai
Beelzebub
Belshazzar
Benjamin
Bernice
Boanerges
Boaz

———

Caiaphas
Cain
Caleb
Candace
Cephas
Cesar
Christ
Cleophas
Cornelius
Cyrenius
Cyrus

———

Dagon
Damaris
Dan
Daniel
Darius
David
Deborah
Demas
Demetrius
Diana
Didymus
Dionysius
Diotrephes

———

Ebenezer
Eleazar
Eli
Eliakim
Eliezer
Elijah
Eliphaz
Elisabeth
Elisha
Elkanah
Elymas
Enoch

Epaphras
Epaphroditus
Ephraim
Esau
Esther
Eve
Eutychus
Ezekiel
Ezra
———
Felix
Festus
———
Gabriel
Gad
Gaius
Gallio
Gamaliel
Gehazi
Gemariah
Gideon
Goliath
Hager
Haggai
Ham
Haman
Hannah
Hazael
Herod
Herodias
Hezekiah
Hophni
Hoshea
Hymeneus
———
Jacob
Jael
Jairus
Jambres
James
Japhet
Jason
Ichabod
Jedidiah
Jehoiakim
Jehoram
Jehoshaphat
Jehovah
Jehu
Jepthah
Jeremiah
Jeroboam
Jesse
Jesus
Jethro
Jezebel
Joab
Joash
Job
Joel
John
Jonah
Jonathan
Joseph
Joses
Josiah
Isaac
Isaiah
Ishmael
Israel
Issachar
Judah
Judas
Jupiter
Justus
———
Kish
Korah
———
Laban
Lazarus
Leah
Levi
Lot
Luke
Lydia
———
Malchus
Manasseh
Manoah
Mark
Martha
Mary
Matthew
Melchizedeck
Mephibosheth
Meshach
Messiah
Methuselah
Micaiah
Michael
Mordecai
Moses
———
Naaman
Nabal
Naboth
Naomi
Napthhali
Nathan
Nathanael
Nebuchadnezzar
Nehemiah
Nicodemus
Nimrod
Noah
———
Obadiah
Onesimus
Onesiphorus
———
Paul
Peter
Pharaoh
Philip
Pilate
Potiphar
———
Rabshakeh
Rachel
Rebekah
Rehoboam
Reuben
Ruth
———
Samson

Samuel
Sarah
Sennacherib
Shadrach
Shem
Silas
Simeon
Sisera
Solomon
Sosthenes
Stephen
———
Tabitha
Thomas
Timothy
Titus
———
Vashti
———
Zaccheus
Zechariah
Zadok
Zebedee
Zipporah

NOTE H.

The Names of Places, Mountains, Rivers, &c. &c. mentioned in Scripture, in connexion with the History of some remarkable Person or Event.

Abana
Abib
Achaia
Adar
Adramyttium
Adullam
Ai
Ajalon
Amalek
Ammon
Anak
Antioch
Arabia
Ararat
Araunah
Areopagus
Arimathea
Ashdod
Asia
Askelon
Assyria
Atad
Athens

Babel
Babylon
Baca
Beersheba
Berea
Bethabara
Bethany
Bethel
Bethesda
Bethlehem
Bethphage
Bethsaida
Bithynia
Bochim

Calvary
Cana
Canaan
Carmel
Cedron
Cenchrea
Cesarea
Chaldea
Cherith
Chorazin
Cilicia
Colosse
Corinth
Crete
Cyprus
Cyrene

Damascus
Decapolis

Eden
Ebal
Edom
Egypt
Ekron
Engedi
Enon
Ephesus
Ethiopia
Euphrates

Gabbatha
Gadara
Galatia
Galilee
Gath
Gaza
Gerar
Gerizim
Gethsemane
Gibeah
Gibeon
Gilboa
Gilead
Gilgal
Golgotha
Gomorrah
Goshen
Grecia

Hermon
Heshbon
Horeb
Huz

Jabbok
Jabesh

Iconium
Idumea
Jericho
Jerusalem
Illyrium
Joppa
Jordan
Italy
Judah
Judea

Lakish
Laodicea
Lebanon
Lybia
Lycaonia
Lydda
Lystra

Macedonia
Macphela
Mahanaim
Mamre
Media
Moab

Nazareth
Nineveh

Ophra

Padan-aram
Patmos
Penuel
Perga
Pergamos
Persia
Phenice
Philippi
Philistia
Pisgah
Pisidia

Rabbah
Rumah
Ramoth Gilead
Rome

Salem
Samaria
Sardis
Sharon
Sheba
Shiloh
Sin
Sinai
Smyrna
Sodom
Spain
Succoth
Syria
Syrophenicia

Taberah
Tabor
Tarshish
Tarsus
Thessalonica
Thyatira
Tiberias
Tyre

Zebulun
Zidon
Zion
Zoar

[illegible]

[illegible]

The following [illegible]
Sacred [illegible]
present [illegible]
Objects [illegible]
under the [illegible]
be [illegible]

Acre	[illegible]	[illegible]	[illegible]
adamant	[illegible]	[illegible]	[illegible]
adder	[illegible]	[illegible]	[illegible]
agate	[illegible]	[illegible]	[illegible]
ague	[illegible]	[illegible]	[illegible]
almond	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
aloes	[illegible]	[illegible]	[illegible]
altar	[illegible]	[illegible]	[illegible]
amethyst	[illegible]	[illegible]	[illegible]
anchor	[illegible]	[illegible]	[illegible]
ancle	[illegible]	[illegible]	[illegible]
angel	[illegible]	[illegible]	
ant	[illegible]	[illegible]	
anvil	[illegible]	[illegible]	
apparel	[illegible]	[illegible]	
apple	[illegible]	[illegible]	
apron	[illegible]	[illegible]	
archer	[illegible]	[illegible]	

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* Many of the [illegible]

Iconium
Idumea
Jericho
Jerusalem
Illyrium
Joppa
Jordan
Italy
Judah
Judea

Lakish
Laodicea
Lebanon
Lybia
Lycaonia
Lydda
Lystra

Macedonia
Macphela
Mahanaim
Mamre
Media
Moab

Nazareth
Nineveh

Ophra

Padan-aram
Patmos
Penuel
Perga
Pergamos
Persia
Phenice
Philippi
Philistia
Pisgah
Pisidia

Rabbah
Rumah
Ramoth Gilead
Rome

Salem
Samaria
Sardis
Sharon
Sheba
Shiloh
Sin
Sinai
Smyrna
Sodom
Spain
Succoth
Syria
Syrophenicia

Taberah
Tabor
Tarshish
Tarsus
Thessalonica
Thyatira
Tiberias
Tyre

Zebulun
Zidon
Zion
Zoar

NOTE I.

*The following are the principal Words which occur in the Sacred Volume; all of which may be explained, some present Subjects for Oral Instruction, and many suggest Objects which may be placed before the Children, when under the instruction of the Teacher. The whole may be divided into suitable Spelling Lessons.**

Acre
adamant
adder
agate
ague
almond
almug
aloes
altar
amethyst
anchor
ancle
angel
ant
anvil
apparel
apple
apron
archer
arch
ark
armour
arrow
artillery
ash
asp
assay
ass
awl
axe
axle

Backbiter
backslider
badger
baker
ball
balm
bank
banner
banquet
barbarian
barbed
barber
bark
barley
barn
barrel
basket
bason
bath
bat
battering-ram
bay-tree
beacon
bean
bear
beard
bed
bee
beetle
beeves
behemoth
bell
bellows
bench
berry
beryl
bier
bill
billow
bird
bishop
bittern
blade
blain

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* Many of the words which occur in the foregoing lessons are here omitted.

dream
dregs
dresser
drink
dromedary
dross
drove
drought
drunkard
duke
dulcimer
dumb
dungeon
dust
duty
dwarf

Eagle
ear
earth
earthquake
east
echo
egg
eight
elder
elephant
eleven
eloquent
embalm
embroider
emerald
Emmanuel
enemy
engine
engraver
ensign
envy
ephah
ephod
epistle
eternity
evangelist
evil
ewe
example
exile
exorcist
eye

Fables
face
fade
faith
false
fane
familiar
famine
fan
farthing
fast
father
favour
fear
feast
feather
feeble
feet
feign
fen
ferret
ferry
fetter
fever
field
fierce
fiery
fig
fight
filth
fin
fine
finger
fir
fire
firkin
first
fish
fisherman
flag
flagon
flake
flame
flank
flat
flatter
flax
flay
flea
flesh
flint
flit
flock
flood
floor
float
flour
flower
flute
fly
foal
foam
fodder
foe
fold
food
fool
foot
footstool
forbear
force
forehead
foreigner
foreknow
forest
forge
forgive
fork
fort
foundation
fowl
fowler
fox
frame
frankincense
fraud

fray
fickle
free
friend
fringe
frog
frontiers
frontlet
frost
froward
fruit
fry
fuel
fulfil
furbish
fury
furlong
furnace
furrow

Gain
gainsay
gall
gallery
gallows
gangrene
garden
garrison
garland
garlick
garment
garner
garnish
gate
genealogy
gentile
giant
gier eagle
girdle
glad
glass
glean
glede
glory
glutton
gnash
gnat
goblet
God
gold
good
gophir wood
gore
gorgeous
gospel
govern
gourd
grace
graft
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unsearchable
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Zeal

NOTE K.

PRAYERS FOR AN INFANTS' SCHOOL.

MORNING.

O God, our heavenly Father, thou art good to us. We would serve thee. We have sinned and done wrong many times. Jesus Christ died on the cross for us. Forgive our sins for Jesus' sake. May the Holy Spirit change our hearts, and make us to love God. Help us to-day to be good children, and to do what is right. Keep us from wicked thoughts and bad tempers. Make us try to learn all that we are taught. Keep us in health all the day. We would always think of God. And when we die may we go to heaven.

God bless our fathers and mothers, and sisters and brothers, and our teachers; and make us to be obedient and kind, for Jesus Christ's sake. Amen.

EVENING.

O God, our heavenly Father, thou art good to us. We would serve thee. We have sinned and done wrong many times. Jesus Christ died on the cross for us. Forgive us our sins for Jesus' sake. May the Holy Spirit change our hearts, and make us to love God. Help us always to be good children, and to do what is right. Keep us from wicked thoughts and bad tempers. Make us try to remember all that we have learned to-day. Keep us from evil through the night. We would always think of God. And when we die may we go to heaven.

God bless our fathers and mothers, and sisters and brothers, and our teachers; and make us to be obedient and kind, for Jesus Christ's sake. Amen.

FINIS.

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